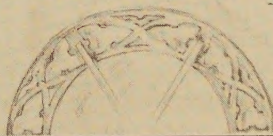
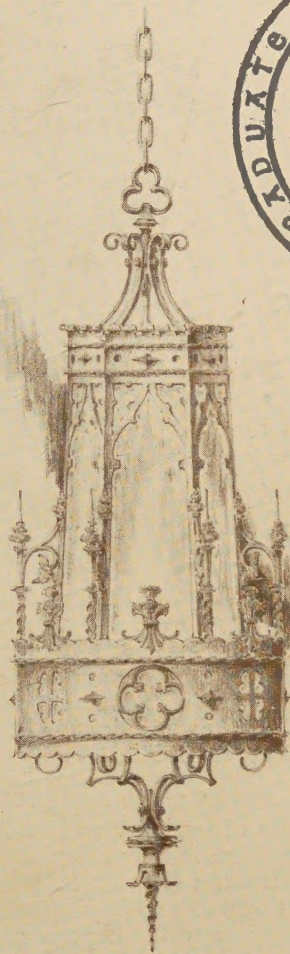
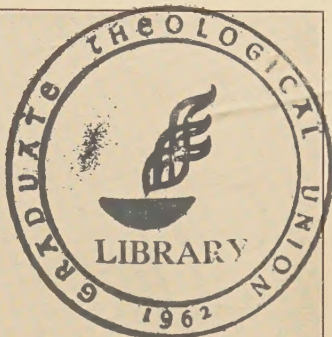


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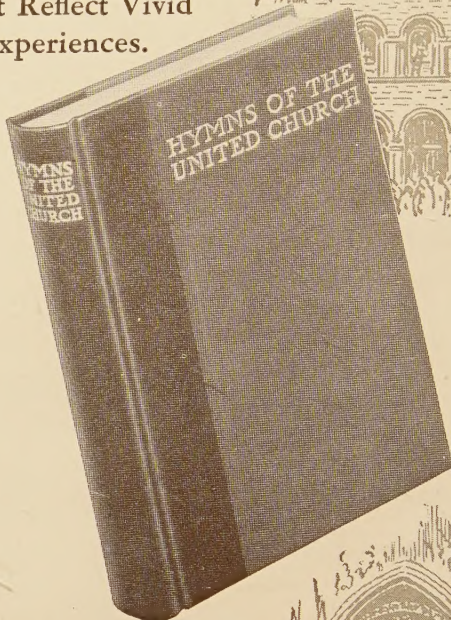


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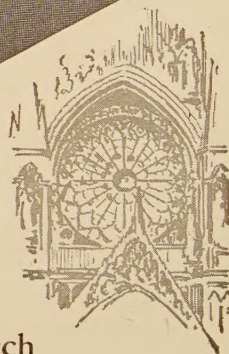
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## ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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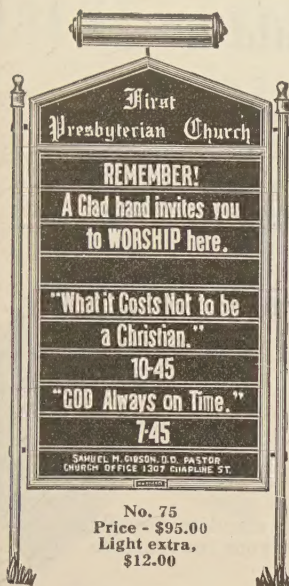


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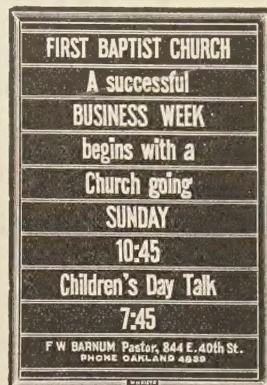
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1	Mr. Grossman	12	6	10	17★	9 6 55
2	Mrs. E. Collins	10	10	60	18	14 9 14
3	Miss. Deering	14	11	71	19	10 7 12
4	Mr. B. Dietrich	10	8	54	Beginners	44 1.28
5	A. L. Jackson	15	15	93	Primary	86 1.54
6	H. Martin	9	9	75	Junior	112 3.03
7	Windfield S. Day	8	7	10	Visitors	4
8	E. Gardner	14	13	89		
9	Edwin Cornell	8	8	71	Rally Day, Sun. Sep. 18	
10	W. Adams	116	85	4.70		
11	Albert Livingston	73	53	3.38	Attendance	Collection
12	Miss. C. Holms	26	25	1.75	Today	776 31.18
13	G. W. Williams	52	45	89	Last Week	653 29.29
14	Mr. W. Puffer	21	20	2.37	Birthday	4.73
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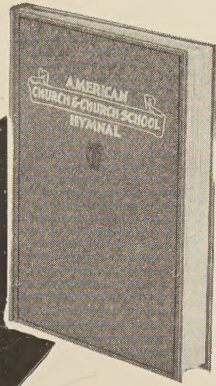
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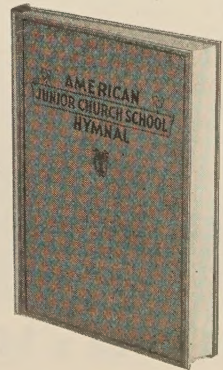
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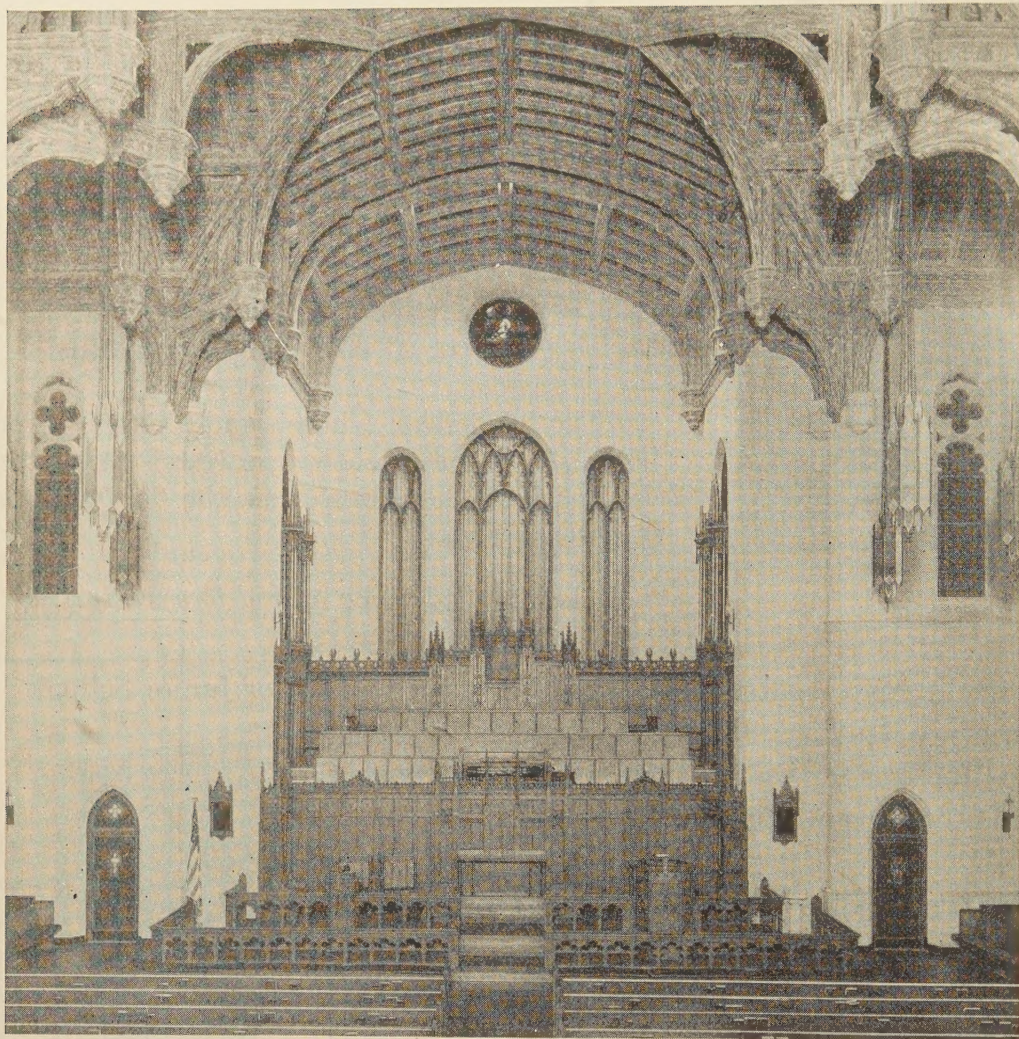
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# The Expositor

*The Journal of Parish Methods*

## A Firefly or a Beacon

DORCAS WEBSTER

It so happens that the writer was the one lay speaker among a number of Gentlemen of the Cloth at a recent gathering. There was in attendance, an Official of this particular denomination who was on a tour through the country making something in the nature of an inspection of the churches in a rather large territory under his supervision. This gentleman seemed to be observing everything, and later on I discovered that he possessed a keenly analytical mind.

When the time came to go below stairs that we might partake of the excellent meal prepared by the ladies of the congregation, this Official and the writer were seated directly opposite each other at the long narrow table built on this plan in order to seat as many as possible. It was only a few moments before we were in earnest and understanding conversation, to the evident enjoyment of both.

"Will you tell me," inquired the Official earnestly, "just why, in your opinion, the last speaker did not hold his audience? Remember, I am not criticizing, but I would like to confirm some of my own theories by the conclusions of other observers also.

"Now, our good friend, the speaker, had a very fruitful topic, and there was not one remark made relative to it, or opinion expressed, to which anyone could possibly take exception. He was a trifle lengthy perhaps, for it was clear that many of his audience had plainly lost interest long, long before it was time for him to close. I am interested as to what *you* would give me as your reason for this."

I drummed on the table thoughtfully with the tips of my fingers for a few moments. I knew it was an audacious thing to say, but I made up my mind to say it, and so in order to soften my conclusion as much as possible, I smiled pleasantly and began:

"I believe that I can give you the explanation, at least as I see it in the words: *Too deadly obvious.*"

My companion laughed and nodded in agreement.

"That is exactly as it appears to me," he returned, "and without meaning in the least to be harsh, I am having to make that frequent criticism about many of the speakers among my people.

"It was a long time before I discovered just what, to my way of thinking, was the trouble. Then suddenly it dawned upon me in this way."

I leaned forward and listened attentively.

"Near my home," resumed the Official, "is a young preacher who has rapidly advanced in position and prestige until the head of a weaker man would have been quite turned by the attention and recognition he has received. I made up my mind to study the reason that this young fellow was rapidly becoming a marked man and such an outstanding and convincing speaker.

"I slipped in to hear him again and again, and I watched his people and himself. The more I watched the more certain I was that there was a definite reason for his success. He had the same message to give that others had. His education and opportunities were no better than those of plenty about him. His experience was less than that of many another, for he was not yet thirty. He was earnest and sincere, but no more earnest and sincere than many another. He was practical, but not sensational. At first glance one would not call him unusual in the quality of his delivery, winsomeness, or fervor. What then was the secret and strength of his appeal?

"I had heard him at least half a dozen times before I solved the problem. *Then I found out to my own astonishment that in listening to him I forgot all about him.* Once in a while I would give myself a shake and cast an anxious eye over the audience to see what their reaction was to his discourse. But in spite of myself I would be brought back and utterly absorbed in what he had to say.



"It seemed necessary that I should isolate the *just how* of it; for I was in the position of the physician who must understand in order to help others. At last my findings resolved themselves into this explanation:

"My young friend would take such a topic as anyone in his place might consider wise and suitable; then he would make a *careful study* of the whole theme from *every* angle. He would be *sure* in doing so to bring to light facts, opinions, and suggestions beyond those which would appear at the first reading. It was like a miner scratching below the surface and finding gems and precious metals. More often than not he would approach the subject from an unexpected angle — bringing out latent possibilities in the subject which challenged his hearers. He seemed also to gauge his time accurately so as not to waste any of it by presenting what was self-evident and well-known to everybody.

"I think we have all heard speakers who almost affronted the intelligence of their hearers by taking up most of the time literally explaining 'this is a horse.' My young friend was not sparing of words necessary to make his premises clear. Neither did he bore his audience to extinction with a Niagara of words; nor repeat trite sayings; nor review generally accepted arguments. What he had to say literally sparkled and held you by the *revealing* character of it.

"He never made the mistake of seizing the *deadly obvious* and shaking it in front of your eyes like a glittering tassel or a gayly-colored ball on an elastic thread until you blinked and winked and finally dozed in self-defense as a means of relief. This young minister always gave his message in all its purity and sweetness and strength, but he never buried it in the obscuring wrappings of bromidic verbosity.

"When I began to discover his method, I was as enthusiastic as someone unearthing a buried treasure. I had to restrain myself lest I talk about the matter before I had learned as much as I could concerning it myself. It was not long before I felt certain that this young man would have been a wonderful success as a novelist. He exhibited a rare ability to read between the lines and to tell old truths in new ways.

"At first I had spells of being just a little bit discouraged, for I was inclined to say to myself, 'This young man has an ability which amounts to genius. And yet he is so

modest that no one quite realized how marvelous it is. People know that he draws and holds them, and so they come to hear him and others clamor for his pulpit ministrations. I cannot go out and urge others to be as brilliant as he is with any greater success than I could entreat a pebble to become a diamond!

"But I went on hearing him just the same, and gradually I emerged from the fog of misunderstanding myself, for it was borne in upon me that he was, after all, a genius only, in that he used his ability in the most efficient possible manner.

"Whereas *another* would spend a half an hour developing a thought or trailing an idea, *he* would gladly devote hours or if necessary, days of painstaking reading, study, or research. He would have made a wonderful scientist, for his laboratory methods are satisfied with no half-way findings.

"As he remarked to me once, 'I wouldn't dare take the responsibility of giving my people husks, or devitalized spiritual food. They must have the essential elements and the vitamins for soul growth. This means work for me, but we are not in the world to take our ease or to shirk!' He surely is a worker!

"More than once I have stood back in silent amazement at the actual effort this young man puts into his work. It is no wonder that men of all classes and callings flock to hear him.

"An advertising man said to me one time, 'Our pastor would have made a startling success in the advertising field, for he knows exactly where to put his finger to insure interest. If he had a two-page publicity spread which cost him seven or eight thousand dollars for a single issue, he would make every word a shot from a high explosive gun — no one would ever mistake it for machine gun fire.'"

"But," I interrupted a bit puzzled, "I am wondering if after all, that explanation or rather characterizing of many a dull discourse as 'too deadly obvious' will really stand the acid test.

"You know psychologists tell us that people understand best, and enjoy and appreciate most, that which parallels their own experience. They proclaim such a speech or book as great because it affirms their own ideas or puts into words what they

(Continued on page 82)



# Sculptured Men

*"A Sculptor wields the chisel, and the stricken marble grows to beauty."— Bryant.*

THE REV. MARCUS L. BACH

## SUBTERFUGE

"If you want material for a *Sculptured Men* story come to Sanquinardo and meet Radey Hicks."— Bob.

It was in answer to this curt message that my friend A. L. Scantlin offered to run over to Sanquinardo during his vacation, and promised to secure all the communication possible in connection with Bob Gorham's impulsive "tip." Sculptured Men are not so rare that one must go all the way to New Mexico for material but the note was persuasive and just cryptic enough to fire one's curiosity. And as good fortune would have it, the city was only fifty miles off Scantlin's proposed route which was to take him to Carlsbad Cave.

So we entered into an agreement that I was to remunerate him with the staggering sum of five dollars if Bob really had a useable story. If, however, it should prove of no account Scantlin agreed to accommodate me *gratis* . . . which proves how good a friend he is or how poor a barterer.

At any rate he went to Sanquinardo. He went there directly, but not until three weeks had elapsed did I have any word from him. Then one day I was handed a letter, a special delivery letter it was, and it began, "Dear Brother "

I knew at once that something of importance had occurred for Scantlin (in his letters) always addressed me as Cardinal or Bishop at least . . . even Pope, if he felt like it.

"Dear Brother: Although I have been here for almost three weeks it was not until last Saturday that Bob took me out to meet Radey Hicks, which accounts for no earlier letter. I wanted something really definite before writing.

"I found Hicks in a little cottage at the edge of town in pretty poor circumstances. He is a man of about forty-eight or fifty, a seemingly tall, broad-shouldered, weary-looking individual. I say 'seemingly tall' for it is not in inches — there is something in his bearing, his step, his voice that makes one feel small in his presence. There are deeply-marked lines in his forehead. He

has a crop of brown hair which he keeps brushed straight back. He is a real character study and if it is possible for a face to portray sternness, sweetness, and sadness at the same moment his certainly does. I don't know why, but the moment I saw him I said to myself, 'They should have called you Cephas.'

"He lives alone in the little cottage. His wife died in the fall of '28 and his only child, a son, is an appraiser with the Sante Fe lines.

"If you have something of a picture of of him allow me to go back a step and give you Bob Gorham's enlightenment on the man.

"Hicks came to Sanquinardo from the east for his health after the death of his wife. He took over the pastorate of the Fourth Avenue Community church when it was financially exhausted, numerically depleted, and gasping for breath. It has been more or less of a family church from the start and now after it had been without a pastor for some time its members had united with the other religious bodies of the city. It was a sort of holy-commissary upon which the other churches drew unscrupulously.

"It was a deplorable situation in every respect. Here was a sick man in a sick church. His reception was a commixture of ridicule and pity and the members of the ministerial alliance did not hesitate to remind him that he was confronted by an enormous task. But they smiled when they said it and assured him of their hearty co-operating and good-will.

"The first six months of his pastorate should have impressed him with the futility of his undertaking. Sanquinardo had seventeen Protestant churches and one Catholic to serve its three thousand inhabitants and least, very least among these was Fourth Avenue.

"Times were bad and religion suffered. The Goodrich Mine disaster wrought its fearful havoc and made the vigilance of God a threadbare subject upon which to sermonize. Nor could one flay man's imprudence at such a time.



"Then came the drought in the spring and summer of 1929. It took its toll of life and cattle and threw the city into confusion bordering on revolt. Banks were failing and confidence was being destroyed.

"What had they done to deserve this period of disorder, depression, and death, the people demanded! What explanation did the preachers have to offer? What kind of religion was this after all that could not stay disaster nor alleviate ruin? What had happened to God?

"When this convulsion struck, and it seemed to strike all at once, the ministers first became philosophic. 'It is a universal condition,' they averred. 'A temporary derangement from which we shall soon emerge. Cycles like this come regularly. History repeats itself and with each recurrence the event is of greater magnitude.'

"Then they sought to belittle the situation. 'People,' they said, 'are just as rich as ever. There is as much money in the country now as before. Banks are failing only because of a psychological juncture. America is rich and New Mexico is the nation's staunchest state!'

"The theory was advanced at an executive meeting of the Alliance that people never did have any money and were now admitting it for the first time. This was a truly new interpretation. While prosperity had been in the air no one had ever dared admit his real state; now under the — well, the pressure of the times — the true admission was at last being made.

"Finally they became hortative. 'This depression is only a financial one, after all,' they argued, 'and therefore touches only the lowest level of life. There is no depression in education, no depression in art, no depression in pleasure or entertainment, nor is there any depression in religion, *only in finance*. Sit tight! Behind the clouds (which are not clouds at all) is the silver lining of prosperity!'

"Yet, with all their lucubration and theorizing their people became more dubious and phlegmatic.

"Through all this farrago sounded one solid and fearless word — the voice of Radey Hicks. He spoke, from what I have gathered, like an Isaiah or a John the Baptist and his message was the same; admission of sins, submission to God, remission and a new life. It was dangerous to

preach repentance in the face of a mine disaster, crop failure, and unrest bordering on revolution. It was daring to deliver a message so unlike that of seventeen other ministers, so condemnatory, and yet so Scriptural. Would you have done it, or I?

"In the face of prejudice he emphasized heaven's goodness to men. In the throes of a financial tempest he admonished men to tithe. With men almost eager to hate he spoke of love, and while the machinations of the devil possessed peoples' hearts he brought them God! I tell you, if there were no other proof of the truth and power of the Gospel I would gladly rest my faith upon its puissance in the ministry of Radey Hicks!

"Here was a man physically handicapped, fresh from a sorrow that had wrested his helpmate from his side, given a dying church, pitied and laughed at, having nothing, wanting nothing, imparting nothing but the Gospel of God's word, seeking no spirit save the Spirit of Christ, preaching no message but the message of the Cross!

"But while the other churches declined, his audiences increased and while difficulties surmounted the ardor of others he stood within his pulpit and called men up to God. He preached like one who held the reins of life . . . 'a messenger of grace to guilty men.'

"What followed, strange as it may seem, was inevitable. A spontaneous regression started which sent Fourth Avenue Christians back again to their old church. They came in ever-increasing droves Sunday after Sunday until the city was aroused and some said a miracle was taking place . . .

"His colleagues termed it 'good psychology,' a 'lucky break,' 'mob instinct.' The priest called it a 'temporary subterfuge.' They smiled good-naturedly about it in public but privately they feared to think where it would end and trembled at the partiality of the Almighty!

"Naturally the succinct alliance grew jealous and, later, belligerent. If the tide that flowed toward 'sick Hicks' would not turn of itself it was up to them to dam the stream. But the damming a stream that flows from the fountain of life is no small feat. The more time they devoted to this contravention the more intrigued they became. Diverted into such unbecoming channels they permitted themselves to

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# Advantages of the Church Chorus

*Some of the Points in Favor of Organizing a Chorus from Among the Members of the Congregation and Church School*

**CARL F. MUELLER**  
From the American Organist

**NOTE** - Mr. Mueller is one of the few eminently successful church organists who added to his already enviable attainments a command of the principles of choir management as developed and taught by Dr. John Finley Williamson. He, and Mr. A. Leslie Jacobs of T.A.O. staff, are the most prominent exponents of the Williamson art in conjunction with expert organistic attainments. The article herewith reproduced was given as an address by Mr. Mueller in Riverside Church, New York City, under the auspices of the Presbytery of New York, the New York Federation of Churches, and the National Association of Organists.—T.S.B.

The Volunteer Choir has sometimes been greatly misunderstood, its possibilities hardly ever appreciated, and its challenges never fully met. Despite these recognized shortcomings, it has justified its existence so many times, in so many different places and by such varied methods, that an argument in its favor seems hardly necessary.

All too often, however, its abiding-place has been in the seats of the humble and only rarely has it occupied a favored place in the ranks of the mighty. Those who should have lent a hand, to elevate it from its lowly estate, professed complete disinterest, which not infrequently clothed itself in scorn. Others who by virtue of their special training and their adaptability might have given impetus to it, were led by their ambitions into other endeavors. Consequently, until quite recently it has had but few genuine champions, men and women who would cleave to it, not because of circumstances but entirely because of choice. Attitudes towards this matter are changing and changing rapidly; there are movements afoot and sentiments being created which are destined to change the picture radically, and not many years hence either.

I never let an opportunity pass and certainly would not want to let this opportunity pass without making a plea for abolishing the term "volunteer choir." In the minds of both the church musician and that portion of church-goers who concern themselves about church music, there is a stigma attached to that term, which may have been justified in some instances in the past, but which is most certainly undeserved by and large today. I for one see no reason why the "volunteer choir" should symbolize low musical standard, irregularity and

tardiness in attendance, and the many other deficiencies so often associated with it. Because the average mind, either consciously or otherwise, attributes these shortcomings to a choir that has the term "volunteer" prefixed to it, I would relegate that prefix to the "dead but glorious past" and substitute the term "chorus choir."

In any event, there is no justification for making the basis on which a singer joins a choir a matter of public property. It has an undesirable psychological effect not only on the individual singer, who thinks himself inferior to other choristers who may be receiving anywhere from 50c to \$10 a Sunday, but also on the man in the pew. Knowing that the singers are not compensated in cash for their services, he allows that knowledge to influence his judgment of their singing. He argues with himself, contrary to what his ear might dictate, that one couldn't possibly have a good choir composed entirely of volunteers.

My plea then is not to judge a choir by the size of the budget which determines its existence, but solely by the quality of its work and the sincerity of the service it renders to the church and to the community. Any choir, whether it be paid or volunteer, can function more fully if it has no limitations from the outside imposed upon it. No self-respecting individual would care to recognize any other personal limitations than those of which he himself is aware. In like manner, no thorough-going organization, such as every chorus choir should be, ought to be hampered in the full realization of its objectives by the lack of moral support, an indifferent attitude, or a fair chance to prove its worth.

In the consideration of what is to follow



you will remember then that any reference on my part to the chorus choir has a bearing on that species of choir commonly and not all too lovingly known as the volunteer choir. I would have you make note of the fact, too, that in spite of its rather loose method of organization (by that I mean the lack of having a written contract for each and every member of the choir at so much per season) I will be most unwilling to yield to any compromise either as to a lesser musical standard or any unethical procedure that would be unthinkable in a paid choir. In short, the kind of chorus choir I shall have in mind differs only from the other kinds in that its members do not receive financial remuneration for their services.

In this day and age when we are so prone to consider almost everything in the light of "What shall it profit me?" it may not be amiss to consider briefly —

1. What shall it profit the church to have a chorus choir? And —
2. What shall it profit the church musician to have a chorus choir?

In connection with my first question, I would venture the statement that only a very few churches are without chorus choirs as a matter purely of choice. If the facts were known I believe they would disclose that although in many instances a chorus choir might be greatly desired, it isn't possible to have one for one reason or another, generally for lack of adequate leadership somewhere in the church organization.

The supreme function of the Christian church today, especially in its public services, is to stimulate Christian impulses. Psychologically, a chorus choir serves the ideal better. A solo voice, beautiful though it may be, can not always transcend the performance atmosphere. The same might be said of the average quartet, in which addition the problem of subordinating the individual for the benefit of the whole presents further obstacles.

An institution, like an individual, must develop from within. The music of the individual church should be developed from within the church and then reach out into wider spheres. In the chorus choir there is given an opportunity to many people to participate in the active work of the church, and in that way render a service which will react for the strengthening of the life of the

individual as well as the life of the church. There can be no discounting the value of an individual's service to his church!

Another practical consideration is that the chorus choir is more flexible in its ability to produce varied musical effects. Even the very best of quarters are limited as to the type of music they can render. The entire literature of church music is open to the chorus choir and the effects it can produce are limitless.

With a good chorus choir an infectious spirit of participation in the service is produced, and as a result a larger music program is likely to be adopted. A program that looks to the future and one that does not neglect the training of youth. It seems to me that the ideal church music program for any church is the one that provides for the musical training of all ages. A series of choirs recruited from the various departments of the church school, and a system by which the members of these choirs graduate from one choir into the next higher, is a big step towards the solution of the problem of obtaining members for the adult choir of the church. Young people, who as children have sung in a choir of their church, will not think it strange to give similar service when they mature into young manhood and young womanhood. Religious leaders everywhere are greatly concerned about sustaining the interest of young people in church matters and church life. The chorus choir may be the bond which unites this element to the church with stronger ties than any other single factor could do.

I recall the testimony of a certain Episcopal clergyman of the middle west, who, when asked to explain the presence of a young man of Presbyterian bringing-up in his vestry, exclaimed, "Well, you see, he sang in our choir as a boy." There is a statement that is worth pondering. Out of my own experience of the past year I am happy to be able to relate that five adult members of my chorus choir and fully twice as many from the young people's choirs joined the church during the year.

From an economic standpoint the chorus choir ideal rightfully challenges the consideration of every church. In these days of shrinking budgets and decreased sources of income in practically all churches, it is not surprising to find that an increasing number of churches are making it a matter of good business judgment to invest the amount of money apportioned for the music



in a specially trained leader. This specialist to look after and be responsible for the musical life and development of the church to the same degree that the minister is responsible for the spiritual and the director of religious education for the educational life and development of the church.

Lastly there are certain values in the matter of publicity in connection with a chorus choir which should not be minimized. Certainly a chorus choir of 40 or more will lend itself more readily to this matter than a quartet. Summing up then I would say that the advantages to be gained for a church through a chorus choir are:

1. Psychologically the chorus choir fits into the ideal of the service better.
2. It offers opportunity for service.
3. It permits of a greater variety of musical effects and induces a more comprehensive music program.
4. It stimulates congregational participation in the services.
5. It has economic advantages.
6. It has larger publicity values.

Now as to the advantages to be gained by the church musician. I am quite sure that in the immediate past the popular feeling among church musicians was, that to be responsible to or for a chorus choir was more in the nature of a curse than a blessing. I can recall when organists seeking a new church connection would be most careful to include some such phrase as the following in their advertisements: "Will not consider a chorus choir." Why did they take such a positive stand? Was it because they felt inadequate, or was it the reverse, were they too high-brow? I presume there is something to be said on both sides of the question. However, we can all agree that this antipathy towards the chorus choir is far less prevalent today than it was ten years ago. I make bold to predict that ten years hence it will be practically unknown.

There is a peculiar analogy between the advantages the church gains through a chorus choir and those to be gained from the same source by the church musician. All of us like to feel, whatever our material rewards for our endeavors may be, that there are deeper spiritual gains awaiting the earnest and sincere worker. Who does not love to contemplate the influences he has brought to bear on the lives of individuals through his music? How it stimulates one

to greater and more worthy efforts to know that some one has found the joy of living through unselfish service given in the choir. What a challenge it is to give of our best at all times to know that genuine sacrifices are being made in the ranks of our choirs!

"He profiteth most who serveth best" was certainly never more true than it is in this connection. The very nature of the church musician's relation to the members of his chorus choir opens to him untold opportunities for service to them. His is not the formal relationship of employer and employee, nor can it be that of the autocrat domineering his subjects. He is to them more of a friend and counsellor, one who is seeking their interests and their development. As they mature under his guidance, both musically and spiritually, they become more valuable to him and to his work. His kindness towards them and interest in them begets in them a desire to make themselves of real and lasting value to him. Consequently a loyalty towards him is developed that is essential to the conduct of his program. Herein lies the secret, if there be such a thing, in maintaining the interest of the members of a chorus choir. It is this mutual interchange that has such stabilizing and cohesive effects.

I know of no other field where versatility is as desirable and essential as in the leadership of a chorus choir. That such a leader be a musician with the highest ideals is a foregone conclusion. That he be an honest and sincere Christian seems unquestionable. That he possess distinct qualities of leadership appears essential. That he be a person of culture and refinement is necessary. Thus one might compile a list of requirements that would be staggering in their comprehensiveness. Suffice it to say that the chorus choir ideal presents a challenge that should attract the very highest type of men and women in the church music profession.

The chorus choir offers a broader field of musical expression to the musician. It will not be sufficient for him to be simply a good performer at the organ, neither will his ability to sing well be adequate. Being well versed in the theory of music will certainly be an asset, but being only a fine composer will not suffice. He must understand the technic of conducting and at the same time have organizing ability. He must be a practical psychologist and know how to interest

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## EDITORIAL

### Anent Birthdays

**T**HIRTY-THREE years is a long time in any man's life. Much can happen in that span of years. Much has happened in this interesting world of change. Thirty-three years ago, the now sainted F. M. Barton sold his publication, which has since grown to strength and is known as the *Marine Trade Review* and turned his attention to the establishment of another periodical, one of a different type, one circulating in a field apart from marine activities, a magazine, which through the years has embedded itself in the hearts and lives of thousands, many of whom have not missed an issue since those early days when *The Expositor* was simply a pamphlet of sermon illustrations, known among the brethren as *Current Anecdotes*, and sought widely for the help and suggestion it offered in that vein.

But with that change and development which has marked the age, the steps and progress of the little paper have carried it through change and alteration that it might increasingly meet in a fuller manner the needs of its constantly growing subscription list, until today there is no field of parish work or activity which it does not consider. From a little handful of original subscribers, the lists have widened until today *The Expositor* goes monthly to thirty-five foreign countries, literally covering not only the spiritual field of the church but the geographic field. Where the church is known, where pastors labor, there is *The Expositor* found, part of the laboratory equipment of the consecrated laborer.

Through the years it has grown, passing quietly from adolescence into the promising present years, working quietly and honestly for the realization and maintenance of its *life purpose*. It has seen many another attempt to duplicate its labors, rise for the moment, apparently flourish a while, and then pass on to oblivion when the commercial aspects of the business seemed to loom up as the chief purpose of the new enterprise.

*The Expositor* has never lost sight of its original purpose, *to be of assistance to you who labor in the heat of the field*. Never has *The Expositor* forfeited its self-respect by striving with another for supremacy, financial or any other. Probably more of private funds have been absorbed by *The Expositor*, that it might continue on through its years of service, than have been withdrawn as salary or profit from the business. During its life, *The Expositor* has served over seventy thousand individual subscribers.

These thoughts come to mind, incident to *The Expositor* having just passed its thirty-third honest birthday, and while it has labored on through the years it has listened to the distant roar of the explosion which destroyed not alone the U.S. Battleship Maine in Havana's harbor, but the peace of nations. It mourned with others the passing of Frances E. Willard, president of the W.C.T.U.; it mourned the passing of Samuel Eliot; it watched that death-defying contraption known as the "horse-less carriage" blossom out into the present-day "family bus" of a horseless age. It recalls aviation when the best it could boast was the hot-air balloon, the one big thrill of endless county and state fair celebrations. The first telephone it used was the old unsightly "hand cranked" box that hung on the wall. Haircuts sold for fifteen cents in those days and bananas were bought by the dozen. It has witnessed the front line trenches of disease destroyed and pushed back into enemy territory more often than it recalls. The then most distant stellar horizons it has seen become the mere foot-lights of a world more vast than man can conceive. It has seen the very world shrunken



until its greatest distances have become no more than speaking distances in which one far corner converses with another without let or hindrance. It has grieved with a nation at the bier of two assassinated presidents, out of the seven it has honored.

Yes, it has seen a life of change all about! Yet, while it has witnessed these and countless other changes, two things have stood firm, *unchanging* ever. While there has been growth and development there has been no alteration in the fundamentals for which it stands nor in its earnest endeavor to do its share toward the realization of the Kingdom of God on earth. The old Gospel stands today, no less secure, no less firm than it did thirty-three years since. It is that Gospel for which *The Expositor* has stood and labored, and its chief prayer, now as it enters upon its thirty-fourth year, is that when the coming years have run their course it may look back upon the period and know the joys it now knows, joys of worthy purpose, high ideals; those joys which come alone with merited confidence and accomplished objectives to which you thousands so generously and graciously attest.

JmR

## Spiritual Snap Shots

SOMEWHERE among the family archives, lie the remains of an old, tiny, leather-covered trunk of unknown, if challenging, ancestry. Though I have not seen it for years, the elaborate design of the stained and faded wall-paper lining lingers in my memory. For years, before the home was broken up and the days of final leave-taking were forced upon the happy little group, the oddly curved top of the little chest bulged over a load of photographic plates and equipment which the ragged and frayed end of the leather strap was not long enough to encompass. Father delighted in his old box camera, cumbersome, elemental, yet clear of eye and willing, in the hands of one not mindful of its bulk, to give real pictures, many of which are highly prized today.

In those days of crude implements, as well as in this day of perfected equipment, the same photographic laws prevailed. Facts, you know, are stubborn things. Photographs are *light* impressions made upon sensitized plates or, today, films. To secure worthy pictures one must have accurate means of determining the amount of light reflected to the camera lens by the subject photographed. In father's day it was a hit and miss, trial and error method. The photographer's judgment of light determined whether or not there was to be a picture worth keeping. I marvel at the results secured when I consider the handicaps.

The same photographic laws remain. But light measuring devices, known as *Exposure Meters* now are available. The one which measures an *unknown* quantity of light by a *known* quantity being most correct, at least in theory. In the heart of the little instrument one sees the glow of a tiny electric filament; the volume of light is known. By the movement of a small ring around the meter, that light is gradually decreased until it blends wholly with the object at which the user is looking through the eyepiece. At the point of blending the adjustment is complete. A simple gauge is then read which tells the user exactly how much light is present and how his camera is to be set.

Some day we may have some accurate means of determining the *Light* in the *lives* of others who are not of our particular creed. That day is still far distant. Until it dawns we practice a trial and error method, in our hasty judgments.

JmR

# The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department  
Presbyterian Church in U.S.*

## In Kind

There was a time when it was not necessary for a country preacher to receive a big salary. Many ministers have reared and educated large families on from \$600 to \$800 a year. In those good old days, the people of the parish were constantly bringing to the parsonage things "in kind" to supply the necessities of the preacher and his family.

Then came a period when the farmer had a ready market for everything he produced. He preferred to contribute money rather than "in kind." This was much more satisfactory. The old system had many disadvantages. The preacher and his family would frequently get too much of one article and too little of another. They frequently received things they could not use at all, and sometimes products of inferior quality were dumped upon them. Not infrequently the community at large imagined that the preacher and his family were getting far more than they were actually receiving. No one wants to go back to the old plan of ministerial support "in kind."

## A Crisis

This year, on account of the plight of agriculture and a lack of markets for the products of the farm, many country churches are facing a crisis. The farmers have abundant crops but opportunities for sale are meager and at less than the cost of production. While the average farmer has plenty to eat, many country people have no money—not even enough to pay their taxes and fertilizer bills.

There has been a good deal of talk of cutting the salaries of our country preachers. This ought not to be done. If they are to do their work they must run their automobiles. Some of them have college debts to pay. We who are members of the country churches cannot afford to sacrifice the efficiency, health or probably the life of a country preacher for the sake of a few dollars.

I am thinking today of a very sad tragedy. A little over four years ago, Rev. J. C. McJunkin, graduated from a theological seminary, married a minister's daughter and accepted a difficult country parish with five churches, in Alabama. He had a ministry of remarkable fruitfulness. This year he received seventeen persons on profession of faith. On account of college debts and a small salary, he came to feel that he could not afford to own and operate an automobile. Though his churches were far removed from each other, he undertook to do his work on foot and to make other sacrifices, probably doing without sufficient wholesome food. He was worn in body and tried

in spirit. Last spring, when stricken with pneumonia, he was unable to resist the disease, and the church lost one of its most consecrated and efficient young country ministers. During the five years that I have been giving short courses on the Country Church in the theological seminaries, few students have made a more favorable impression upon me than J. C. McJunkin.

To cut the all too meager salaries of our country ministers is an experiment that will prove too costly.

The farmers do not have the money to pay the salaries that the country preachers have been getting. We must not cut the country preachers' salaries. We do not want to go back to the haphazard, unsatisfactory system of our fathers. What can be done to solve the problem?

## A Plan

Rev. Hiram Jones is the pastor of four churches known as the "Crooked Creek Parish." He has been promised a salary of \$2,000 a year with manse and four acres of land. He has a wife and four children—two boys, ten and sixteen, and two girls twelve and fourteen. The manse is an eight-room house with high ceilings of the old type, but has neither water, lights, nor furnace.

Mr. and Mrs. Jones have agreed to board the two teachers of the local public school.

Mr. Jones has neither horse nor agricultural implements except a spade and hoe, with them he can cultivate a small vegetable garden. His parish duties are very exacting and challenging and he does not have time to be both a preacher and a farmer. The land is suitable for grazing.

Mr. Jones and his officers have worked out the following plan to assist the congregation to raise their pastor's salary without working too great a hardship on any of them. He and Mrs. Jones have talked the matter over, and they find that they can use the following things "in kind," namely:

1. Forty cords of wood, sawed in lengths suitable for the stoves and open fireplaces.
2. Two good young dairy cows.
3. Two young brood sows of good breeding.
4. Two hundred pullets.
5. Three hundred bushels of wheat.
6. One hundred bushels of oats.
7. One hundred bushels of corn.
8. Ten tons of good alfalfa or clover hay.
9. Two bushels of sunflower seed.
10. The meat properly cured from two hogs.



11. The meat from two sheep and one beef to be furnished in quarters as required.
12. Ten barrels of apples to be placed in cold storage to be taken out as needed.
13. Forty bushels of white potatoes and fifteen bushels of sweet potatoes.
14. Two hundred cans of vegetables; two hundred cans of fruit; two hundred glasses of jelly.

Some of the wheat will be ground for breakfast food to be cooked like oatmeal; part of it will be ground for flour, and the bran used for laying mash for the chickens. Some of the wheat will be used for scratch feed, and the rest ground with the oats and corn to provide feed for the cows, hogs and poultry.

The officers of the churches have agreed to buy the above articles of good quality at a reasonable price, a little above the wholesale and below what they would bring at retail. They are to pay for the goods when bought, with receipts something like those given by railroad conductors for cash payment of fares. Said receipts are to be given in denominations equal to the weekly subscription of each donor to the pastor's salary. For instance, if the subscription is \$5.00 a Sunday the receipts will be for \$5.00 each. If for five cents, the amount will be divided into receipts of five cents each. In lieu of money these receipts are to be placed in

the church envelopes and contributed as an offering on Sunday as long as they last.

Articles furnished by any one of the official body, will be appraised by officers other than himself. Said articles are to be turned over to the pastor or stored as may be agreed upon by the pastor and official body.

Mr. Jones and his family in this way will be able to use from \$800 to \$1000 worth of things "in kind" which the farmers cannot readily sell.

This seems to be a sensible, workable plan which might be tried out in any country church, especially in this year of agricultural and country church crisis. Some preachers may be able to use only a part of the things catalogued by Mr. Jones. There are others differently situated, who may prepare a catalogue quite different in character. Mr. Jones is wise to allow his officers to make all contracts and transact all business matters involved in the plan.

Sample books with blank receipts will be furnished free to anyone who will write the Town and Country Church Department, *The Expositor*, 815 Caxton Bldg., Cleveland, Ohio.

Next month we purpose to furnish an article on a plan for raising money for other objects than the pastor's salary.

## Expositions

PROFESSOR A. T. ROBERTSON, D.D.

### Answers to Questions

Dear Dr. Robertson:

In conversation, last Sunday, with a Presbyterian layman and pastor, the layman asked for an explanation of 1 Cor. 15:29. "Else what shall they do that are baptized for the dead? If the dead are not raised at all why then are they baptized for them?"

The preacher said that it seemed to be the custom in that day for people sometimes to be baptized for some dead friend or loved one. I am therefore asking you to give a full explanation of this text.

A. B. Carnes,  
Rome, Georgia.

Paul is arguing in favor of the reality of the future resurrection of believers as shown by the actual resurrection of Jesus Christ (15:1-27). There are numerous living witnesses to this fact of Christ's resurrection including Paul himself (verses 3-11). If Jesus rose, we shall rise (12-27). Then Paul turns to this question. After "else" (*epei*) there is an ellipse, a common Greek idiom as in 5:10 and 7:14. If a phrase like that in 15:13 (*ei anastasis nekron ouk estin*) (if there is not resurrection of the dead). Assuming, for the sake of argument, that there is no such thing as the resurrection of the dead, then "what shall they do that are baptized for the dead?" "What will

they do?" That is, what will they gain thereby? What will they get out of it? "They will be in an absurd and futile state." (*Robertson & Plummer*).

So far so good. But the real difficulty remains. What does Paul mean by "they that are baptized for the dead?" (*hoi baptizomenoi huper ton kekron?*) It is the present passive (or middle) articular participle of *baptizo* used with *huper*, a preposition that originally meant "over" or "upper" as seen in *huperoion* (Upper room, acts 1:13) and *huperano* (above, Heb. 9:5). There is no example of the uncompounded preposition *huper* used in the original sense of "over" in the New Testament unless this is one, though it still occurs in the papyri. This is the view of Martin Luther and of Ewald, that it refers to the custom of placing a bath-tub over the grave and baptizing people there, a late and superstitious and meaningless practice.

Chrysostom and some other Greek commentators take it to refer to the baptized themselves (causative middle voice) who get themselves baptized in view of their own resurrection according to Paul's imagery in Rom. 6:4-6. That, of course, is a symbolic use of the word "dead," the spiritually

dead in Rom. 6:4-6. Otts takes the word "dead" in an ironical sense concerning the adversaries in Corinth. Epiphanius and Calvin take the word "dead" to refer to the catechumens who "threatened with death either by accident or disease (Godet) before their instruction is complete, ask for baptism "either for their own consolation or for the edification of the brethren" (Calvin). This view takes the words "The dead" to mean "in view of death." Beza takes it to mean those who bathe the dead before burying them. Thomas Aquinas bluntly takes it to mean "those who are baptized to obtain the pardon of mortal sins."

Ambrosiaster interprets it to mean that if any one died before receiving baptism, a living person was baptized for him. This view, of course, grows out of the notion of the necessity of baptism for the forgiveness of sin, a view that was not held by Paul nor taught in the New Testament, as I understand it. This erroneous view of representative baptism is the one given by many ancient and modern commentators. Epiphanius says that the Corinthian Gnostics, if one of the catechumens should die, would have one of the church members baptized in his place, "that the deceased might escape the penalties of the unbaptized" (Godet). Epiphanius regarded the practice as a Gnostic heresy and not belonging to the customs of the early church. Tertullian admits that Paul may be referring to such a heretical custom but without approving the custom. Merely using it as an illustration. But both Tertullian and Epiphanius regard such "vicarious baptism" as unusual and heretical. The preposition *huper* can, of course, mean "in place of" if the context calls for it. If Paul had meant this the retort could easily have been made that the Corinthians did not have such a practice. (Robertson & Plummer.)

Some would interpret the language to mean baptism out of affection for the loved one who had been anxious to see the one in question baptized, who now at last, is moved to action out of regard for the dead. So it goes through the long list of thirty-six various interpretations that have been proposed, but no one of which is wholly satisfactory or convincing.

The older Lightfoot and Godet take "*huper*" to be in the sense of "*peri*" (concerning) as is common in the "*Koine*" and "*baptizomenoi*" to be the baptism of blood instead of water as is true of Luke 12:50. "I have a baptism to be baptized with" and Mark 10:38 "Can ye be baptized with the baptism wherewith I shall be baptized?" This interpretation suits well the verse following, 1 Cor. 15:29 (30). "Why do we also stand in jeopardy every hour?" That is to say, what is the sense in martyrdom or the risk of martyrdom, for Paul or anyone, if there is no future life and no resurrection? This interpretation suits the context and the Greek words allow it without straining. But that is very far from saying that one clearly knows that this is the true interpretation, that one which Paul had in mind. What a lot of questions we shall all have to ask Paul when we see him! Meanwhile, we can agree with Peter when he found some of the passages of Paul's Epistles hard to understand. Yet how wonderful they are, the greatest letters of all time. I never felt this more strongly than when I completed the work on Vol. IV of my Word Pictures in the New Testament, on the Epistles of Paul.

Dear Professor Robertson:

*I have just read with great interest your reply to J. D. Phillips on the question of "mia sabbaton" in The Expositor of August? I raise a query regarding one statement. You say, "But the word sabbaton, in the singular was used also for the week, which began with the Sabbath." I have always understood from my reading Jewish history and from my conversations with rabbis, that the week did not begin, but ended with the Sabbath; as, of course, would be inevitable if the week has but seven days, and the Sabbath is the seventh day. Perhaps I don't understand the sense in which you use the word "began."*

*I make this inquiry with no desire to enter into any disputation. Far from it, but simply to make sure of the thought that you are presenting. I greatly enjoy your Expositions. For concise lucidity and reasonable interpretation of passages, I think your discussions would be hard to improve.*

F. D. Nichol,  
Tacoma Park,  
Washington, D. C.

I gladly give this entire letter, the compliment included, for it is a model of correction of a manifest slip on my part. "Began" should of course, be "ended" in my incidental remarks, a "*lapsus permae*" or "*lapsus linguae*" as one will. I thank Brother Nichol for his kind words and for calling my attention to the slip.

— A. T. Robertson.

## Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

### TYPES OF SINS WHICH JESUS MOST DEPLORES

By blood and birth Jesus was a Jew: would a cross-section of Jewry in his day have shown prevalence of such spirit as dwelt in him? Most certainly not. Neither Nazareth nor Jerusalem thought his thinking. By ancestry and inheritance our culture is Christian: would a cross section of "Christian" America, whether urban, suburban,

or rural, uncover the thought and spirit of Jesus Christ? Far from it. Small indeed is the group whose habitual thinking jibes with the spirit of Jesus. Let any one come and make a cross-section of this, my own, Christian village, for instance: will you light upon the spirit and thinking of Jesus amongst us? Well, if not here, then nowhere! For if characteristic Christ thinking be not found abundant in this old churchly, Christianized, small



town, then certainly not in any of our foreignized big cities. Now, what will that community cross-section show here, when we scan both chief influencers and common people?

Our physician? A fine, able, up-to-date doctor; thoughtful, too, and a man who loves to debate "religion," as he calls it. But his philosophy is heathen; his religious thinking a curious jumble of fatalism, Epicureanism, and Theosophical speculations. No Jesus there! Well then, our preacher? A noble young fellow, earnest, laborious, devoted to his Church and bound to make it go; and withal he is very lovable, and a good mixer. His sermons, though, are bookish, modernistic, and reveal clearly just what popular, present-day preacher he is reading from week to week. But how much does he reflect the perfect thinking of Jesus? Rarely even an echo of that *sine qua non*! Then what of our school teachers? A nondescript bunch of young College or Normal graduates, the sum total of whose Christian influence is at best negative, and at worst destructive. Our newspapers? Great city dailies or local weeklies whose editors seemingly have never heard of Jesus Christ and his authoritative Truth. "Of the earth, earthy"—every one of these papers the people read, and imbibe no Christ thinking. And as to the great mass of common folk—our druggist, grocer, meatmen, milkmen, and scores of other tradesmen, farmers, mechanics and factory workers—what personal longings to be like Jesus any of these may cherish God only knows: but where is the sign that they really think with Jesus? Do our people seem to seek supremely the life objectives which Jesus most emphasized? Or do we chiefly disapprove and avoid the types of sins which Jesus deplored? Sadly I say it, We do not! Indeed, the most marked discrepancy between our thinking and Christ's is in his thinking and ours concerning various types of sins. We emphasize the outer and visit our condemnation upon the coarse and fleshly: Jesus deplored most the sins of the inner man, and condemned most severely sins refined and spiritual. But such sins as these, we the people of this town look upon very indulgently indeed.

*Selfishness, Hardheartedness, Unbelievingness:* These, with their ramifications, are the heart of the world's woes; these are satanic; these Jesus most deplored in men and set himself to eradicate, if that were possible. All of which will be authenticated in a careful exegesis of numerous parables, and other teachings of Jesus; for which space is evidently inadequate. We can merely diagram the general lines of exegesis.

## 1. How Jesus Deplored Selfishness

(1) Self-seeking. *Hos an theleh en humin einai proktos estai humohn doulous: hohsper ho Huioi tou anthrophou ouk ehlihen diakoneithehnai alla diakonehsai kai dounai tehn psucheihn autou lutron anti pollohn.* Matthew 20:26-8. This was greed for place and power: a sin Jesus ever deplores in his church. *Hoi Pharisaioi philarguroi . . . eksemuk-*

*tehrizon auton,* The Pharisee moneylovers scoffed at him. But Jesus said, *Hoti to en entrophois hupsehlon bdelugma enohpion tou Theou,* That which is exalted among men is an abomination in the sight of God. Here was greed for gain: the world exalts but God abominates. Do we think with Jesus?

(2) Self-satisfaction. *Legete hoti, Douloi achreioi esmen, ho ohpheilomen poiehsai pepoiehkamen,* Say that Ungainful slaves are we: only that which we were bound to do have we done. Luke 17:10. Here Christ warns against the subtle sin of self-laudation. No man of sense would "pat himself on the back" for not having cheated his grocer when he had the chance: so no Christian can put Christ under obligation to him, when he does his Lord's commands! Even to think such a thing is a grievous sin in Christ's sight.

(3) Self-righteousness. *Ho Theos, eucharistoh soi hoti ouk eimi hohsper hoi loipoi tohn anthrophon, harpages, adikoi, moichoi . . . Thou God, I thank thee that I am not like the rest of men, thieves, rogues, adulterers . . .* Luke 18:11. How this parable does reveal Christ's disgust with any sinner, saved only by God's grace, yet in his most secret thought pluming himself on his own superior holiness!

## 2. How Jesus Deplored Hardheartedness

(1) Indifference to other people's tribulations. *Anthrophos tis katebainen apo Ierusalem eis Iereichoh kai lehstais periepesen,* A certain man was going down from Jerusalem to Jericho . . . So the famous parable goes on. The self-centered priest sees, cares not that some stranger suffers, goes by unmoved; the Levite likewise looks and passes on. Hardhearted indifference!

Andrew Carnegie, in the same address in which I heard him say that he never needed to pray, advised that great group of Christian men and women not to waste any sympathy, time or money on people of the "Submerged Tenth," as they were not worth it. Christ's voluntary death for redemption of an infinitely Submerged World stands as his eternal condemnation of such sentiments as that! And though today public charities abound, the hard heart of indifference to other people's tribulations is found the world over. Christ deeply deplores it in his church—for whom his heart was pierced!

(2) Unforgiving spirit towards our fellow men. *Doule ponehre, pasan tehn opheilehn ekeinehn aphekka soi, epei parekalesas me; ouk edei kai se eleehsai ton sundoulon sou, hohs kagoh se ehleehsa?* "Wicked servant! I forgave you all that debt, because you entreated me: ought not you also to have had pity on your fellow servant, just as I had pity on you?" (Weymouth. Matt. 18:32-3.) Here is one of Christ's most thrilling parables; one which shows that Jesus deeply deplores all unforgiving spirit amongst men, and especially amongst Christians. But in our town too many church members cherish grudges, try to "get even" for

real or fancied wrongs, and give much evidence of not thinking just the thoughts of Jesus Christ their Lord. Even preachers sometimes act that way! And it would seem that all uncharitableness in judging is included in Christ's disapproval. For he said, *Meh krinete, hina meh krithehte: en hoh gar krimati krinete krisehsesithe, kai en hoh metroh metreite metrehthehsetai humin. Ti de blepeis to karpnos to en toh ophthalmoh tou adelphou sou, tehn de en toh soh ophthalmoh dokon ou katanoeis?* Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. "Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own?" (*Goodspeed. Mathew 7:1-3.*)

Clearly, then, every tendency towards uncharitable spirit, ill-will, or disposition to make the harsher interpretation, attribute the worse motives, belongs in this category of *Hardheartedness* which Jesus so deeply deplored in his people. Could there be found a more practical sermon theme?

In all the N.T., however, the most vivid revelation of Christ's feelings towards *Hardheartedness* is shown by the much misapprehended scene in John 8:1-11, The Woman Taken in Adultery. Smug self-righteousness, utter uncharitableness, mercilessness, malice, all are here in perfection; and Jesus silently holds them all up to the sovereign scorn of angels and of men. For these are sins he most reprehends. But does Jesus make light of that dire flesh sin, adultery? A good grandmother in my home worried that Jesus seemed to condone the woman's sin: "Neither do I condemn thee." This matter must be considered.

First, the woman was no brazen harlot; as her meekness shows. Doubtless then the man had been chief sinner. Secondly, Christ's "condemn" has reference to the Mosaic penalty the Pharisees had invoked. Jesus doesn't say, Has no man blamed thee for the adultery? Neither do I blame thee. Far, far from it! Has no one of your accusers dared condemn thee to the death? Neither do I: go, repent, sin no more! But was Jesus (as the good grandmother felt) just a little indulgent towards that sin? Was he? Why, he set the highest, sternest moral standard ever known, when he said: *Egoh de legoh humin hoti pas ho blepohn gunaika pros to epithumehsai autehn ehdeh emoichusen autehn en teh kardia autou, But I say to you, that every man who looks at a woman to lust after her has already in his heart actually committed adultery with her! That was the way he put it to men.*

### 3. How Jesus Deplored Unbelievingness

There is a difference between unbelief and unbelievingness. One is an act of the mind; the other is a bent of the disposition, a "set of the soul." The first is rational; the second is moral and spiritual. Christ was patient with the former, as blunder; he deplored the latter, as sin. And still today it is not unbelief, as a rational process, but *Unbelievingness* as a bias of the spirit and character, which Jesus reprehends. In the first century he found and faced that warped disposition, in priest and scribe and Pharisee; in the twentieth century the same bias afflicts many leaders of the world's thought. Does he not deplore this, as sin?

At Nazareth Jesus could do no mighty works because of their unbelievingness. (Cf. Mark 6:1-6.) Small town narrowness! They had known him from childhood; would brook no upstart claims. They growled, *Pothen toutoh tauta, kai tis heh sophia heh dotheisa toutoh, kai hai dunameis toiauta dia tohn cheirown autou ginomenai? Ouch houtos estin ho tektohn, ho huaios tehs Marias kai adelphos Iakobhou kai Iohsehtos kai Iouda kai Simohnos? Kai ouk eisin hai adelphai autou hohde pros hehmas? Kai eskandalizonto en autoh.* Jesus marvelled at their unbelieving spirit: but he found in Jerusalem, amongst the highest, most cultivated of the nation an unbelievingness even more biased and bitter! *Tosauta de autou sehmeia pepoiehktos emprosthen autohn ouk episteuon eis auton.* (John 12:37.) So the vast Crisis came upon Priesthood and People, upon City and State, because of this supreme sin of Unbelievingness, in their spirit towards God's Word, God's Son, God's offered Gospel!

### Suggested Sermon Themes From These Studies

1. *Life's Supreme Wisdom is to Think Ever in Harmony with Jesus Christ.*
2. *The More Cultured the Sin, the Deeper the Sinfulness!*
3. *To Serve Self, and to Serve God, are Eternally Incompatible.*
4. *Hardhearted Uncharitableness is Worse, in God's Sight, than any Flesh Sin.*
5. *"He that Believeth not God Hath Made Him a Liar!" 1 John 5:10.*
6. *"That Which is Exalted Among Men in an Abomination in the Sight of God!"*

Any preacher who possesses both courage and tact, with originality of thought and skill at putting things, will find sermon themes here that will tax his highest powers and reward his hardest work.



## The Vanity of Riches — Psalm 49

THE REV. PROF. PAUL HOERLEIN ROTH, D.D.

Hear this, all ye people;  
Give ear, all ye inhabitants of the world:  
Both low and high,  
Rich and poor, together.  
My mouth shall speak of wisdom;  
And the meditation of my heart shall be of understanding.  
I will incline mine ear to a parable:  
I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil,  
When the iniquity of my heels shall compass me about?  
They that trust in their wealth,  
And boast themselves in the multitude of their riches;  
None of them can by any means redeem his brother,  
Nor give to God a ransom for him:  
(For the redemption of their soul is precious,  
And it ceaseth forever.)  
That he should still live forever,  
And not see corruption.  
For he seeth that wise men die,  
Likewise the fool and the brutish person perish,  
And leave their wealth to others.  
Their inward thought is that their houses shall continue for ever,  
And their dwelling places to all generations;  
They call their lands after their own names.  
*Nevertheless man being in honor abideth not:  
He is like the beasts that perish.*

This their way is their folly:  
Yet their posterity approve their sayings.  
Like sheep they are laid in the grave; death shall feed on them;  
And the upright shall have dominion over them in the morning;  
And their beauty shall consume in the grave from their dwelling.  
But God will redeem my soul from the power of the grave:  
For he shall receive me.  
Be not thou afraid when one is made rich,  
When the glory of his house is increased;  
For when he dieth he shall carry nothing away:  
His glory shall not descend after him.  
Though while he lived he blessed his soul:  
And men will praise thee, when thou doest well to thyself.  
He shall go to the generation of his fathers;  
They shall never see light.  
*Man that is in honor, and understandeth not  
Is like the beasts that perish.*

This Psalm is plainly a sermon. It has its introduction, its two main divisions, its arguments and illustrations, its strong, direct applications and exhortations, its clearly marked theme. It deals, as all great sermons must, with one of those eternal common-places which men need as they do daily bread. It is therefore always timely, and has the always surprising classic quality of seeming to have been written for precisely the present time.

### Introduction — Verses 1-4.

The preacher stands forth and addresses himself to all the world. How little could he envision the magnitude of the audience which should hear this sermon! He has a message of universal import in which he fully believes. He therefore summons all peoples and all who live in the *cheledh*, the world viewed as passing. Since all are related to worldly possession, he summons the classes, the *beney adham*, children of the masses, and the *beney iysh*, children of rank, or the rich and the poor, as he explains it.

He has wisdom and understanding to impart, insight into the truth of the question. The wisdom is not his own, it is a *marshal* God has sent him, which he has heard and pondered, a *chiydhah*, dark saying, or enigma, which he will set forth in a psalm to the harp.

### First Division — Verses 5-12.

The preacher comes to the point at once. He has at heart the immemorial plaint of the oppressed, the cry of all slaves and serfs and down-trodden against the tyrant. He brings the one possible answer. He is no class-conscious opponent of either poor or rich, but brings the divine *marshal* to bear on the terrible, unending problem of the tyranny of the hard, ungodly powerful over the poor.

Correcting the translation, as is necessary, that first question reads: "Wherefore should I fear in the days of evil, when the malice of my supplanters surrounds me; they that trust in their wealth, and boast themselves in the multitude of their riches?" We think of pre-revolutionary France, and of the Russia of the Czars, of the multitudes of our brothers there and elsewhere exploited and degraded by the heartless rich. We look at the present world-scene so full of omen. We blush at the depravity which has permitted such conditions to endure so long. The poor still cry, "Lord, how long?"

We rightly strive today that the poor shall have their due, that the social order shall be righted in this present life. But all this would be a paltry, secondary ideal if there did not underlie it the psalmist's deeper aim, that spiritual wealth surpasses material wealth as the heaven the earth, and that so any endeavor after economic justice will fail that is not based on the right appreciation of values.

We must first then understand wherein real wealth consists. What is this terrible bugbear that intimidates us? We shall see it to be pure emptiness. Its power stops short at death, if not before. Neither oneself nor another can Mammon redeem from death. Note the ironical parenthesis which forms the 8th verse: "Yea, too costly is the redemption of man's soul; one must let that alone forever." To redeem means to buy. But what sort of riches is that which cannot buy what man really needs, and without which he is poor indeed, release from death?

We do not tremble before this terror, for we perceive its weakness, we see it hastening to its inglorious end. Even the wise die, also the fool and the brutal man. Their riches go to others as mortal as themselves. Vain and fond is the thought of enduring houses and of estates bearing their names. The division ends with the refrain: "But man in pomp hath no abiding; he is like the beasts that perish."

### Second Division — Verses 13-20.

Looking only at the might and glory of the prosperous ungodly, one might think that they are the immortals, fortunate in the coming life as in the present. But not only do they suffer the common lot of all men in death, but they go down

to a darker fate, the lot of those who have given themselves to grossness and selfishness. Accurately translated, the 13th verse should read thus: "This is the lot of those who have self-confidence, and who following them agree to their words." Not only the unrighteous wealthy, but all who ape their ways and follow their ideals share their end.

And what is this end? Again the translation needs correction: "Like sheep they are gathered to Hades; death is their shepherd, and the upright shall triumph over them in the morning; and their beauty shall be for Hades to consume, that there be no habitation for it." The erstwhile rulers and lords are found gathered and penned like sheep in *Sheol*. And over them presides the grim shepherd death. *Maweth yirem*, "Death shall be their shepherd."

But for the oppressed believer there breaks a glorious morning. His night of sadness passes and he awakes to a day of dominion and triumph in which the former conditions are reversed, for the proud oppressors are now found in the position of humiliation and defeat. Their "beauty," or "form" Hades consumes, that is, all the external form of the present life which rendered it proud and magnificent Hades consumes. There remains no habitation to it, in fact no place at all for all that pompous show which was so empty and yet made such appearance of substance for its little day. As unsubstantial wraiths they wander in the country of the dead.

What a picture of the vanity of the world-life! As a little child may for the moment fill its whole soul with the delight of a gaudy toy so there are men whose souls never grow beyond the toys of pomp, money, office, praise, sensuality and the like. Does not even reason tell us that for one who has lived so shallowly as this there can be no noble immortality? Having lived on the surface, when the day comes when examination is made into hearts and surfaces are removed, there is little left to survive. The Psalmist well suggests these shadows of personalities whom death shepherds.

## ACTIVE RELIGION

"The love of Christ constraineth us." 2 Cor. 5:14.

Christ's love urges us and our love for Christ urges us.

Love is intended to be the motivating and urging influence in our religion.

I. There is a three-fold meaning to this phrase.

1. Christ's love compels us on every side. It is the influence of Christ's love for us that draws or motivates us unto repentance, confession, faith, regeneration, sanctification and hope.

2. Christ's love for us holds us completely. We are kept by His love.

3. Our love for Christ urges us. Because of our love for Him we will live for Him.

With *ak* in the 15th verse appears the entirely different lot of the godly. The hope of the self-confident will collapse, of course. But the godly trust in God, not self. "But Elohim will redeem my soul from the hand of Hades." This man of faith speaks forth his bold and noble belief that Elohim will not leave those who trust in Him in the hands of *Sheol*. This wonderful word brilliantly reveals the sort of hope good men could cherish long before there was a direct promise. Was it a part of the divine plan that men should be stirred to such struggles of faith as this before the day when life and immortality should be fully brought to light through our Lord Jesus Christ?

With verse 16 return is made to the dominant theme "Be not thou afraid when a man is made rich" etc., that is, prosperity is no sign of the divine favor, and contains no promise of spiritual blessing. The glory of one's house may increase, but nothing of all this can one take with him into the realm where only riches of the spirit retain value. The prosperity of the ungodly is nothing to make the godly afraid or to cause them to doubt their standing. Earthly glory will not attend its possessor beyond the grave. The rich oppressor may "bless his soul," that is, deem himself very fortunate and revel in luxury, like the rich man in the parable, and men may envy him,—"and men will praise thee when thou doest well unto thyself"), but the proud, self-sufficient rich will go to the place of their like-minded "fathers," and never see light.

The lyric sermon ends with the refrain which is the theme: "Man, being in splendor, but not having understanding, is become like the beasts that perish." Here is no diatribe against the rich by the discontented poor, but a powerful sermon, never more timely than now, to both rich and poor, exhorting us to let no glamor of earthly riches shut out for one moment the heavenly treasures on which man's heart should be set.

a. It is not an outward duty, obligation or compulsion.

b. It is an inward force urging and motivating us to do His will and to keep His commandments.

II. Thus our religion becomes active and real because of the inward urging and motivating power of love.

III. Therefore, if any man live in Christ, and Christ lives in him, and he has the urging and motivating power of love, *he is a new creature*. That which is recently made is superior to that which it succeeds.

Conclusion: The love of Christ draws us to him. The love of Christ keeps us. The love of Christ urges us.



# Sermons

## *A Religious Depression*

*Morning, October 4, Eighteenth Sunday After Trinity.*

**The Rev. Francis C. Viele, D.D., New Brighton, Pa.**

*"The laborers are few." Luke 10:2.*

We are here presented with a marked example of contrasts, comprising an excessive demand and an inadequate supply. This is a reversal of experiences in these days of general industrial depression. But it does not lose any of the force of its meaning. It does remind us of what we may expect whenever the majority are willing to have the minority do the work of any enterprise. The principle involved is applicable to the church, as it is to the world of trade.

It has always been the *few* who have taken life seriously. The *few* have always developed and directed the important projects of life. In the life of the church it is the *few* who can be depended upon to bear the burdens and make provision for every advanced step for enlarging the scope of religious authority.

The great variety of blessings that have come in the lives of men are the fruits of labor performed by those who appreciate the vital character of religion and the part the church has in developing the moral resources of life. All are beneficiaries of the church. All are, consequently, under obligation to support its enterprising activities.

The scarcity of laborers was no more of a problem in the early days of Christianity than is true today. This has been one of the perennial problems of the church. And until this handicap is removed, it is futile to expect any marked improvement in the practical relation of the church to the differing classifications of society.

The laws that control the conduct of religious affairs are not subject to law of "supply and demand." We are sometimes tempted to believe that this is not true. The proof of this idea is seen in the way some people act in the presence of adverse business conditions. Some express themselves as believing that God brings these seasons of economic depression upon us that we may be more thoroughly instructed in the meaning of our dependence upon the divine mercy. But this is an insult to the nature of God and to the memory of Christ. If it could be proved that the Lord had anything to do with bringing the thousands of people who are now out of work to their present state of suffering and suspense, it would be nothing less than a crime to try to persuade people to believe in the existence of a being whose attributes are the essence of compassion and benevolence.

## **When We Forget God**

The most prominent reason for the prevailing economic conditions of life is due to the fact that

men have become unmindful of their obligations to God. It is when we forget God that we reach that place where we suffer from the lack of enough to do to furnish the necessities of life. There is no other way of looking at the present situation and remain true to what we are supposed to believe about God. We are here to serve one another. We are not here for the purpose of getting all we can regardless of the fact that others have helped us to accumulate what we have. This is not a pleasing thought but it ought to open our eyes to some things which have not been granted a large enough place in our lives.

To allow a period of industrial depression to be prolonged until men in desperation are willing to work for a pittance to forestall the dissolution of soul and body, is a crime of unspeakable enormity. And yet it must be acknowledged as one of the easiest things in the world to criticize those who are the recognized leaders of our industrial affairs. It is said, and with every show of reason, that the men of large business interests are suffering from the effects of the present depression. But it is not reasonable to believe that our prominent employers of labor are suffering equally with those who have helped them to be what they are in the world of business. If the capitalist had helped the laborer in the same proportion that the laborer has helped the capitalist, bread lines and soup kitchens would not figure as conspicuously as they do in our charitable work. How many of our great captains of industry have been reduced to want since the autumn of 1929? That is not a question to be answered by the fire-eating anarchist, the blind-folded communist or the day-dreaming socialist. This is, instead, a query to be studied by those who believed in the future of our country, and who desire above all other considerations, to see conditions so adjusted that this land may be known as the home of people whose ambitions will lead them in the direction of universal prosperity without any cessation of activity.

We are told that machinery has contributed to the stern realities of our present plight. This is probably true. But it is equally true that those who have operated the machinery have not shared proportionately with those who own the machinery. If there is any justification for "mass production," is it unreasonable to believe that all who have had anything to do in such undertakings should have realized "mass rewards?" To pay a man enough to keep himself and family supplied with life's necessities while he is working, and not sufficient to allow him to live as every self-respecting American citizen desires and deserves to live, with enough left to make him feel secure during the days of slack business, is not in accord with the divine law of earthly well-being. It is at this point where we have failed to make religion count for the glory of God and the maximum help to man.

### Religion a Rule of Life

Religion is not something that has been given to make a man feel good about the life to come, regardless of what the present life may be like. If religion will not give a man a better idea of this life than he can possibly entertain without it, you need not be backward in saying that it misses the point which needs to be emphasized with all the power at our command. When it can be shown that men need the office-work of religion as much while engaged in their wage-earning tasks as they do on Sunday in the house of prayer, there will be ever-decreasing evidences of indifference to the appeals that are made in the name of the church. We need religion now as much as we shall need its benign presence hereafter. In fact, unless we take advantage of the opportunities to find the benefits of religion here we need not expect to know its joys in another life.

We are told that religion will never save the world from material bankruptcy. But we hasten to reply that the industrial problems of life will never be solved without the application of religious principles. If religion cannot be used as the light-giving force by which to lead men out of economic uncertainty and into the promised land of plenty and contentment in the present life, it is nothing short of foolishness to press the claims of the Gospel upon an unwilling and unresponsive generation.

We should remember that a large proportion of those now numbered with the army of the unemployed are not enduring the undesirable effects of the present depression because they are not capable workmen. Thousands of our idle men spent many years in preparing themselves for certain lines of industrial importance. We have heard so much about the distinction that should be made between "skilled" and "unskilled labor" that we were almost convinced that the man who had specialized in getting ready for his life work need have no fear of facing the problems of existence that come into the lives of men who did not take the time in early life to lay ample foundations for their careers. But such a conviction has been proved to be unreliable. During the past twelve months or more have you noted the number of men in your own community who are capable of doing the best kind of work in their respective lines and yet who are contending with experiences that are the collective results of having nothing to do?

The wealth of a nation cannot be reliably evaluated by the amount of money it controls. From the standpoint of money values, we are, by every known range of comparison, the richest nation in the world. And by the same rule of comparative values, our nation is in a position to claim the distinction of controlling more wealth than has been true of any government from the starting point of history. This is something of which to be proud but it also is something that defines a tremendous responsibility. The possession of wealth carries with it an array of obligations which are

unknown to those who have little more than enough to "make ends meet." And that which is true of the individual is no less true of a nation. But when we take into consideration some of the finer points of our national responsibilities, we are compelled to view our economic relationships in the light of a larger understanding of life's crowning needs. Money power is a mighty force and must be reckoned with in accordance with the various uses that can be made of it. But it is not the only important power that must be acknowledged if we expect to find a solution for the ever-recurring problems which beset the course of our many-sided industrial interests. It is "man power" that should be given a larger place in our thoughts and actions. Man has too often been dealt with as representing certain types of ability for the exploitation of those who hold the reins of employment advantages. But without increasing educational facilities and the enforcement of our compulsory laws for school attendance, we are gradually producing results in the form of an understanding of life which enable the common people to appreciate the place in life that nature has made for them. This fact and the companion phases of its significance, make it increasingly difficult to dictate terms that are to govern the actions of the many. There was a time in the not distant past when the majority of mankind were taught to believe that their inferior relation to life had been determined by an over-ruling Providence. It was unblushingly declared that the Lord had authorized an insignificant number to rule, while it had likewise been decreed by the same authority that the "masses" were expected to be subservient to their superiors. But modern methods of education have effected mighty changes in the social relationships of life. We are living in an age when the rights of men are exercised with impressive effect. And no one is able to forecast some of the changes that will yet take place before that point will be reached in the history of the race when men will work side by side in the various fields of essential service.

### Charity Distasteful to Our Citizenry

We are already preparing to meet the conditions that will be thrust upon us by another winter of unemployment. We are told that the demands for the relief of suffering people will be greater than has been known in the history of charitable undertakings. This thought is repugnant to the tastes and desires of a civilized people. The present situation could be met with greater patience and more effective results were we to be assured that after we have recovered from the effects of its baneful realities, we would never again be compelled to witness similar scenes and feel the uncomfortable pressure of similar conditions. But this is too much to expect just yet. We do not learn our lessons from such experiences as easily as that.

There are some things which we readily learn by experience. For instance, very early in life we discover that fire burns, water drowns and a fall injures. And we profit by this knowledge to the



extent of numbering such occurrences as far as possible to that which we call accidental. But industrial depressions are not to be associated with the accidental. They grow out of man's indifference to the conditions which make them possible. When we make up our minds to be as painstaking in our industrial affairs as we are in safe-guarding our personal interests, our business institutions will be established on foundations of perpetual prosperity.

When we come to study the conditions which prevail in the realm of religion, we are presented with an illustration that inevitably transpires when man neglects the most pressing needs of life. It is not, however, what we do for religion that creates our greatest advantages, but what religion does for us. This being true, it is strange how easily some people can lay aside their religious obligations and devote their attention to those things that supply nothing better than temporary satisfaction. Religion never disappoints. Its blessings always exceed our expectations. It is no more essential at one time than at any other time. In prosperity it points the way to larger plans of usefulness. In days of sorrow the way is opened to the sources of perpetual consolation. When it finds man at his worst, it teaches him how to live at his best. It covers the whole ground of human need and shows man how to excel in the use he is expected to make of his opportunities. If all these things are true of the mission of religion, why is it that men will withdraw their support from the church long before they will consent to side-step their other obligations? When so-called "hard times" appear, the church should be the last institution to suffer from the habit of neglect. But it does not require any special line of reasoning to show that the church is not ordinarily thought of in this strain of appreciation.

#### Church Suffered From Depression of Indifference

In the sense that there is a time when there is nothing to do, the church is never known to sustain losses from reasons of depression. The only times of depression that come into the life of the church are when men fail to do their duty. There

is always more to do in the name of religion than it is possible to accomplish because of the general disposition of men to look after everything else first. How many people have you heard express their regrets that they never had any work to do in the church? The church is suffering from the effects of spiritual lassitude and moral relaxation. Industrially speaking, thousands are suffering from the lack of something to do. But the church is suffering from the lack of getting things done. Work is no more the secret of our material prosperity than it is the remedy for our religious depression.

No other institution in the history of the world has been tormented with more whims and fancies than has the Christian church, which may be called the organized expression of God's concern for a wayward race. But men have evidently misconstrued their relation to the church and have seemed to believe that whatever they failed to do, the Lord by some miraculous interposition, would bring to pass with amazing ease and impressive reality. The Lord does not, however, work according to this rule. It is true that miracles are being wrought as everyday occurrences. But their effectiveness depends as much upon the willingness of man to do his part as they do upon the disposition of God to make his presence known "in all places of his dominion."

It is all-important to remember this when we survey the conditions which are keeping the church from exercising the unlimited strength of its mission in the world. We alone are responsible for the religious depression that hangs like a dark cloud over the church today. The hand of God has not dealt the blow that has shattered the faith of multitudes of our people. One of the prominent reasons for the religious lethargy of our times is due to the fact that we have been depending upon God to do the work that should have been done by ourselves. We have no right to ask God to bring us out of the present depression and then wait to see what the result will be. But it is our highest privilege and duty to seek his mercy and leadership in all our efforts to regain what has been lost by our failure to popularize the cause of Christ among the unsaved masses of the world.

## The Autumn Days of Life

Evening, October 4, Eighteenth Sunday After Trinity.

The Rev. Wm. R. Glen, Baltimore, Md.

"And He changeth the times and the seasons." Daniel 2:21.

The Psalmist informs us that the days of a man's life "are three-score years and ten;" he informs us that "by reason of strength they may be four-score years." If one lives out the scriptural allotment of years—and more persons do not

than do—he passes through what we may think of as life's seasons, *springtime*, *summer*, *autumn*, *winter*.

If we were to divide life according to the seasons of the year, perhaps we should do so by making the days of childhood and youth the season of *spring*; *summer* the years of manhood and womanhood; *autumn* the years when our powers have come to full maturity, are mellowing and softening as the days shorten and the shadows deepen; *winter* is life's close, the earthly tasks completed, the time of departure at hand.

All the seasons of the year bear upon them the finger marks of God. They bring to the attentive heart spiritual lessons. Springtime with the budding trees, the blooming flowers, the singing birds; nature awakening in all of its brightness and beauty, tells its message of newness and gladness of life. The summer, with its warm, sunny days, with its abundance of fruits, flowers, and ripening grains, speaks to us of the wonderful goodness and bounty of God. Autumn, with its later fruits and flowers, with the "corn in the shock," and the "frost on the pumpkin," with its blaze and wealth of color, brings with it a message of fullness and completion. Winter bears witness to rest and preparation for a new Life, a coming spring.

We experience a joy and glad surprise in the coming of the Spring, and a feeling of accomplished work and deserved rest with the advent of autumn. The spring brings delight in flowers pushing their way up through the earth into light, in trees arraying themselves in bright and shimmering green; summer spells gladness, joyousness, and action; autumn, with its harvest of rich fruits and colorings, give promise of plenty, the rewards of spring and summer; the beauty of autumn is a rich beauty, radiant, changing from day to day. A mood of thoughtfulness, reflection, even melancholy is associated with the autumn-tide; that the poet sings:

"The melancholy days are come, the saddest of the  
year,  
Of wailing winds, and naked woods, and meadows  
brown and sear."

But before woods and meadows are reduced to the state described in these lines they are splashed and bathed with a glory of color that none but the Divine Artist can paint. Though the autumn may make many of us thoughtful, it does not make all of us sad.

In the autumn days of life there is almost certain to come a more quiet and serious mood. The lightness and gaiety of the springtime have departed, much of the strength and vigor of the summer have gone; we are aware of the changes that have taken place within and about us, sensing the loss of some things, the gain of others.

The autumntide of life is sure to bring dis-

illusionments — disillusionments that are well worth-while. When the trees are being stripped of their leaves, the landscape may not be so pleasing, but one is able to catch farther and wider vistas. Life's autumn discloses many of the things upon which we set such store in the springtime of life, many of the things for which we labored and endured through the heat and burden of the summer, no longer necessary for our peace and joy of mind. There comes a finer and truer perspective.

Whittier sings:

The autumn time has come,  
On woods that dream of bloom,  
And over purpling vines,  
The low sun faintly shines.

The aster-flower is failing,  
The hazel's gold is paling;  
Yet overhead more near  
The eternal stars appear.

\* \* \*

I feel the earth move sunward,  
I join the great march onward,  
And take by faith while living  
My freehold of thanksgiving.

This poem is a product of Whittier's mature life, and, when judging from its language, Whittier was approaching the sunset. In quiet, simple faith he expresses in these verses what we have been saying, that autumn means the fading, failing, passing of some things; but with their going we are compensated by unfailing things which remain and become more real and sure unto us.

It is strange if the advent of the autumntime of life does not bring the realization that the day is far spent, that the evening-time draweth nigh. Life's winter is just beyond, but to what quietness, thoughtfulness, and calmness of spirit does the beautiful, peaceful autumntime invite us. It brings grateful retrospection, quiet resignation, joyful anticipation.

So if this autumn season of the year, with its deep and gorgeous colors, with its falling leaves and fading flowers, with its shortening days and deepening shadows, finds you in the autumntime of life, there is a growing realization of the unchanging and eternal realities of life. Autumn may be a forerunner of the winter, but it is also a promise of spring.

## Holding the Ladder

Morning, October 11, Nineteenth Sunday After Trinity.

The Rev. Chas. Haddon Nabers, High Point, N. C.

"Brethren, pray for us.

"Greet all the brethren with an holy kiss.

"I charge you by the Lord that this epistle be read unto all the holy brethren.

"The grace of the Lord Jesus Christ be with you. Amen."

I Thess. 5:25-28.

Standing on our beautiful sandy beach I throw

a little stone far into the gulf. The waters are stirred. Little waves are created. A silly act, and yet an important act! There are scholarly men who declare that the movement thus begun goes on and on until it has effected the waters on the farthest shore. How great a movement is started in such a fashion.

You shout across the vacant field to a friend distant several hundred feet. Your voice carries to him distinctly. He hears and he responds. We understand perfectly all about it; I think we do.



But there are those who maintain that the tones of your voice go and go, and were human ears sufficiently alert you would be heard by men an incredible distance. How great is the future of things begun so simply!

Came a day in Thessalonica in the latter part of the year 50 A.D. when the spokesman of the little Christian group brought the believers together to hear read aloud a letter from their teacher who had recently visited that city. It wasn't unduly long. The spokesman comes to the end. He reads the last sentences, out of which we have made four Scripture verses: "Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen."

What a significant day! What wouldn't you have given to have been present? Church history was that day made in Thessalonica. This was a first wave—and since that day the waves have reached every shore; this was a first shout—and in the succeeding centuries the shouts have been heard in every land.

In the close of a letter there is never any camouflage. When a writer reaches his closing sentences the deep earnestness and spiritual vitality of the divine truth sweeps clear every superficial and ambiguous word. In Paul's letter to the Thessalonians there lie four distinct and definite messages for the members of this little Christian community. They were good for them in Thessalonica. They are not unimportant and without their significance for us in modern America.

### Prayer

"Brethren pray for us." Already the Apostle has said "Pray without ceasing." He has suggested that the spirit of prayer dominate all who believe in Jesus. In this closing request for prayer, believers are asked not only to pray for the work of the Lord, but for the ministers and teachers who are engaged in doing this work. Why should Paul definitely ask that he and other Christian workers be remembered in prayer? Is there need for such prayer?

The Christian worker needs prayer as few others need it, to give him strength in time of temptations. Those engaged in Christian work are not delivered by virtue of their calling from the temptations which befall other men and women. Our temptations may be different, but they are as keen and as overwhelming, if not more so. In time of temptation nothing brings divine help like the consciousness that we are upheld by the prayers of God's people. An old piece of poetry told the story of weary ones having rest, sad ones having comfort, and troubled ones having peace. The weary, the troubled and the sad wondered why. The answer was, "Someone was on bended knee."

Paul insists that we pray for Christian ministers

and Christian workers not only to give them strength in their time of temptation, but also to bring the Holy Spirit's blessing upon every Christian undertaking. Prayer creates a spiritual atmosphere in the church. Our church has suffered in loss of spiritual atmosphere since God in the past two or three months has called home to glory one or two individuals whom the pastor knew were sitting here praying for the minister and the service. They had heard and were carrying out this plea, "Brethren pray for us." Who will take the places of the saints at the throne of the Lord?

Prayer gives to the believing one a part in the evangelism of the world. Those who cannot engage in Christian work personally do by their prayers for Christian workers who have a part in that work. A significant passage in the Old Testament states that the reward for those who *stay by the stuff* is the same as for those who go forth to battle.

On a busy street was a tall ladder, on top of which a man was at work painting a building. At the foot of the ladder stood a man, his shoe against the bottom of it, and a very stern look on his face, forbidding the passing throng to jostle him. "That man at the foot of the ladder," said one, "has nothing to do but stand there, and yet the look of heavy responsibility he wears. You'd think he was doing the important work, instead of the painter up above." The reply was: "He is doing the important work. He has life in his hands. If he should let the ladder slip, the painter would fall to his death. More than that, if the heavy ladder should fall on that crowd, someone would be killed, perhaps several persons. Now the man who has nothing to do but stand there has the heaviest part of the job."

We are reminded of Milton's line, "They also serve who only stand and wait;" of David's two hundred men who were too faint with what they had already done to join in the pursuit of the Amalekites and had to remain behind and guard the baggage; but on his return with the booty, a just chieftain gave them their share just as if they had joined in the pursuit.

Often those who pray are doing the greater work. At any rate, they are sharing in the glory of the triumph of the Gospel.

### A Holy Kiss

In the time of our Lord, a guest invited to a house expected on entering to be kissed by his entertainer. It was because of these circumstances that Christians were enjoined to salute each other with a holy kiss. As Paul writes to the Romans, the Corinthians, and to the Thessalonians, the holy kiss was symbolical of Christian brotherhood. The custom that Paul indicates was the custom of the day. Paul here emphasizes friendliness and Christian love as an outstanding characteristic of God's people and of His church. Any church in which the members do not love one another is a

church in which the vital message of the Christ has not really entered.

### An Ordered Reading

"I charge you by the Lord that this epistle be read unto all the holy brethren." The Apostle directs that this letter be given to every member of the congregation. This request is made by the authority of the Spirit of God. "I charge you by the Lord." Behind the Christian ministry stands the final and supreme authority of the Holy Spirit. One outstanding truth surely implied in this verse is that the truth of God shall not be held back from any believer, no matter how insignificant his position in the church. The archeologist says that in ancient Egypt there was one religion of many gods for the "hoi polloi" and another religion of monotheism for the priesthood. The priests of Ammon considered the deep things of their religion were to be held back from the common folks. Not so Christ! This epistle and all epistles are to be read unto all the brethren. No bit of divine truth is the peculiar possession of any church leader. All of God's truth is for all of God's people. A spiritual equality suggests a spiritual unity of believers?

### The Gift of Grace

"The grace of our Lord Jesus Christ be with you." This is the benediction which in some form or other occurs in the close of nearly all the New Testament letters. In this letter Paul reduces it to its simplest form.

Grace in the New Testament means mercy shown unto those who deserve little or nothing. In the frequent use of this beautiful word we see

the whole plan of God for man's salvation. Salvation is God's gift to us through His grace. It is said that on the tomb of Copernicus is a figure of himself standing with folded hands before a crucifix. In the background are a globe and compass. Near the left arm is a skull and under the right arm, written in Latin: "I crave not the grace which Paul received, nor the favor with which thou didst indulge Peter; that alone which thou bestowedst upon the thief of the cross — that alone do I entreat." And — blessed thought! — what he promised the thief is free for all.

Those who have His grace in abundance are qualified to be spiritual leaders. The church today is living between Easter and the Day of Pentecost. We have a wistful Christianity; we need something abundant, victorious, sure and conquering. The gift of God's grace brings the spirit of conquest into the lives of believers. They know God and the beauty of His gifts. Grace? It is the nature of God to give us better than we deserve, that's why He's God.

### I Am the Door

"A traveler once, when skies were rose and gold  
With Syrian sunset, paused beside the fold  
Where an Arabian shepherd housed his flock;  
Only a circling wall of rough, grey rock —  
No door, no gate, but just an opening wide  
Enough for snowy, huddling sheep to come inside.  
'So,' questioned he, 'then no wild beasts you dread?'  
'Ah, yes, the wolf is near,' the shepherd said,  
'But — strange and sweet the words Divine of yore  
Fell on his startled ear: 'I am the door!  
When skies are sown with stars, and I may trace  
The velvet shadows in this narrow space,  
I lay me down. No silly sheep may go  
Without the fold but I, the shepherd, know.  
Nor need my cherished flock close-sheltered, warm,  
Fear ravening wolf, save o'er my prostrate form.'  
O word of Christ — illuminated evermore.  
For us His timid sheep — 'I am the door!'"

— Author Unknown

## A Hope to Pillow Our Heads

Evening, October 11, Nineteenth Sunday After  
Trinity.

The Rev. Clarence E. Macartney, Pittsburgh, Pa.

"I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth."  
Luke 18:8.

This question, when once read in the New Testament, haunts the mind, for it seems to raise a doubt as to whether Jesus thought that His great work of atonement and redemption would at the end be successful. The question implies a negative answer. The most emphatic way to say "yes" is to ask a question which implies "yes" for an answer. This Jesus did in the preceding verse, when He said, "Shall not God avenge His own elect, which cry day and night unto him, though He bare long with them." Even if Jesus had not said what follows, "He will avenge them speedily," it is clear that His question carries an affirmative

answer with it. In this case the question of Jesus implies a negative answer, for if the answer is "yes," there would have been no object in asking the question.

This question comes at the conclusion of the parable about the unjust judge and the widow, who finally persuaded the judge to avenge her of her adversary. Jesus makes it plain that circumstances will arise which will try our faith to the utmost. Nevertheless His people are to have faith and to persevere in their prayer, for God will speedily avenge the elect. However long delayed this vengeance, to man's impatience, it comes "speedily," in God's own time.

Having struck this great note of assurance that God will always act triumphantly and righteously, Christ turns to strike what seems to be a note of pessimism and gloom. Having foretold how the Son of Man will come and vindicate the right and avenge His elect, He looks down the ages, and, as if musing to Himself, asks what will be the state



of the world when the Son of Man comes. "Shall He find faith on the earth?"

## I. The Son of Man Will Come

Before taking up the question asked by Christ, let us remind ourselves of the fact that the Son of Man will come. Christ was here in the midst of men in the world, and had spoken of Himself as the Son of Man and yet always He is speaking of another Day when the Son of Man shall come. This note of His Second Coming sounds like a major chord in the midst of Christ's teaching. Sometimes, with all our exhortations to duty and our struggle after Christian virtues, we are apt to forget that Christianity has a grand framework and fabric of fact around which all else is built. The four great historic facts are the Incarnation, the Atonement, the Resurrection, the Ascension, and here, the great future fact, the Coming of the Son of Man. This great truth was the master light of all the seeing and believing of the first apostles; their comfort in sorrow, their warning in sin, their inspiration and encouragement in the face of unbelief and persecution. On this hope they pillowed their heads; with it they bound up their wounds; and with it for a lamp they lighted the dark pathway of tomorrow. Although that once most spoken of all truths is perhaps the least proclaimed today, any complete and true statement of Christianity must embrace it, and he who does this, says St. Paul to Timothy, will be a faithful minister of Christ. If the lapse of so many ages, with the Son of Man not yet come, and our increased knowledge of a reign of law in the world, makes it harder for us to conceive of so abrupt an intervention in the world's affairs and termination of its history, that is only the greater challenge to our faith. In the midst of the rush and hurry of the world, in the shadow of our trials and sorrows, or in the sunlight of our joys and hopes, let us stop for a moment and say with ourselves, "The Son of Man will come."

## II. Will He Find Faith on the Earth?

There are those who are confident that the world is much better today than it was yesterday, and will be much better tomorrow than it is today, and at the end it will be best of all. In support of their view, they cite the emancipation of woman, the abolition of slavery, the safeguarding of childhood, the spread of temperance, the changed lot of the prisoner and the insane, the practical disappearance of certain diseases which once plagued mankind. All this they tell us proves that the world is getting better.

Side by side with this, they give a summary of the mechanical and scientific devices which have added so much to the well-being and comfort of the race. In transportation, illumination, and in the transmission of sound, our world is not only a different world, but an altogether new world. These scientific triumphs, we are told, are but a prophecy of what will happen in the future, when

man will be restored to his complete dominion over the natural world.

But there are those who, surveying the same world, reading the same history, and believing the same Bible, take an altogether different view. As for the mechanical and scientific changes, these, they say, have no moral significance whatever. In the days of Christ men went up to Jerusalem riding upon an ass. No one would say that the man who goes up to Jerusalem today in a high powered automobile or aeroplane is for that reason a better man than the one who rode upon an ass. The inventions which are giving man dominion over the forces of nature are double-edged weapons, and may be turned against man's own breast. In the public press there was an account one day of an aeroplane carrying surgeons to save, by operation, the life, of a man in a distant city. Another day there was the account of the experiment of an army bombing plane, which descended from an incredible flight and dropped a 1,000-pound explosive projectile, sufficient to blot out a whole city. The last war was bad enough, but probably not a circumstance to what the destruction and annihilation of the next war will be. In his interesting essay, "Daedalus," Dr. Haldane, of Cambridge University, after sketching the probable triumphs of natural science, has this to say, "Far from being an isolated phenomenon, the late war may be considered as one of those disruptive events, which we may constantly expect through the progress of science."

External civilization and physical comforts in living have no deep moral or spiritual significance, and as for the knowledge of nature which some worship as a god, that opens no pathway for the improvement of man's heart. The trouble with man is in his heart, not his head. The world, the apostle said, at a time when world-wisdom in science and art had reached a magnificent climax—"by wisdom," that is knowledge, "knew not God." The same is true today. An eminent psychologist, Leuba, published a book in which he gave the answers of a great number of eminent scientists to questions concerning their faith in God. These answers would not indicate that increase in that kind of knowledge has increased man's faith in God.

Having answered these arguments of those who foretell unbroken progress, those who do not take such rosy views of the world's future, point to conditions in human society which, to say the least, are very alarming. For example, the sinking of crime into youth and childhood, the great increase, not only in crimes of violence, but in crimes of stealing and dishonesty; the apparently unhealable wound of corruption in the great cities, with their alliance between an inner criminal world and those in political office; and, worst of all, the open flouting of the Christian standards of marriage and chastity, and the tearing down of the veil of reverence which God has hung over the human body.

As for the Church — and that is the real test as to the world's increase or decrease in faith — the situation just now, we must frankly confess, is not of a nature to make us think that the world is sweeping on to perfection. Christ spoke a very significant word about the Church being the salt of the earth, and what would happen to it when the salt has lost its savor. The organized Church has, undoubtedly, in many places, through its efforts to accommodate the Gospel to the opinions and prejudices of men, and its subordination or abandonment of the supernatural in Christianity, and its neglect of the great fact of redemption from sin by the atonement of the Son of God, lost its savor. It simply cannot do and say what God put it into the world to do and to say, because it has lost its courage, its faith, and its convictions.

All this, we are told, is in strict keeping with what is foretold in the Scriptures. Christ at great length gave a sketch of world conditions at the time of the coming of the Son of Man. The one thing which is absent from that sketch is the picture of a world at peace, and universally subdued to God and to righteousness. This is confirmed by the inspired apostle St. Peter, who, in his description of the world, says, "There shall come in the last days scoffers walking in their own lusts, and saying, Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old and the earth standing out of the water and in the water." Peter predicts a state of society at the end of the world characterized by a vast disbelief in God as the Creator of the world. St. Paul, speaking not so much of the state of the world as the Church, predicts anything but a millennial reign of righteousness and peace at the end. On the contrary, he gives an appalling picture of human society. He is famous for his sketch of Roman society when Christ came into the world, as we have it in the first chapter in the Letter to the Romans. But now hear this: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, without natural affection, truce-breakers, incontinent, despisers of those that are good, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." (2 Timothy 3:1-4.)

I do not pause here to venture any opinion, and, as it seems to me, an unprofitable opinion, as to whether or not these signs are being fulfilled in the signs of our times, I merely point out that both Christ and His apostles foretell a great falling away from faith, and an accompanying corruption of morals at the time of His advent.

The question of Christ, therefore, about the future of the world has to do, not so much with human progress or decline, but with the increase or the subsidence of faith. Christianity, indeed,

will not perish, because the extraordinary and supernatural element which is in it will not permit it to perish. Yet we must not confuse an acceptance of secondary Christianity with the acceptance of primary Christianity. In the words of Vinet in his "Outlines of Theology," the time may not be far distant when in a certain sense the whole world will be Christian. But even then, it will not be the fundamental principles, but the secondary ideas, the applications of Christianity that the world will have adopted. The truths which are at the base of the faith of the Church will be none the less contrary and odious to the natural man, and while that natural man, of whom even the Christian so long finds some remnant within himself, shall form the majority in this world, so long it is evident must the Church fight and struggle for its very life and suffer therefore even as its head suffered. . . . It is our strength as well as our duty to hope. God wills that we believe all things possible, yea, even in this our world grown old, the possibility of the glory and force of earlier days."—Vinet.

It is conceivable that we might have Utopia on the earth with no poverty and no war and no inequality, and yet have a society totally alienated from the mind of God and altogether without faith.

Conclusion. The teaching of Christ, then, would seem to be that whatever its conquests in the future are to be, at the very last the Church will be reduced to a little faithful remnant, and even their faith will be sorely tried. The practical question for us is, What will Christ find in our hearts? Our speculation about the future, its sweep of millennial righteousness, or its retreat and apostasy from faith, for you and me assumes secondary importance to this one question, not, Is the world getting better or worse, but am I? When Peter was curious to know what would happen to John, whether he also was to become a martyr and be bound like Peter and carried whither he would not, Jesus told him to put that out of his mind; his business was to follow Christ. "What is that to thee? Follow thou Me." Because I believe in the Bible, and believe in Christ, and have not yet found a way to be a Christian and at the same time dismiss the words of Christ, I believe that the Son of Man will come. He might come in clouds and in glory today. To all of us He is sure to come in death, that coming which is so strikingly advertised to us from day to day, and how often the manner of it, too — In such an hour as ye think not. In that hour, the learning or ignorance, the pride, the experience, the power, the wealth, the wisdom which Christ finds will not matter. What He comes to look for is faith, faith in Himself as the Son of God, faith in the forgiveness of sins through His blood shed for atonement on the Cross, faith that He will vindicate the truth and avenge His elect, faith in the passing away of the shadow of the darkest night and the deepest evil, faith in God's great tomorrow of righteousness and peace.



## The Courage of Prayer

Morning, October 18, Twentieth Sunday After Trinity.

The Rev. Albert J. Knoll, First Reformed Church, Apollo, Pa.

"We know not how to pray as we ought." Rom. 8:26.

There are certain objects and practices that in the history of the human race disappear with the march of time. The home-made tallow candle has been supplanted by the modern and efficient electric light. The covered wagon of pioneer days has given way to the great transcontinental railroads. And at present, it seems as though these would at least be supplemented by air lines from coast to coast. The old square rigged sailing ship has reefed its sails and bowed in deference to the great leviathans that plow the deep today. We would continue for quite a time enumerating various objects and practices that were once very familiar but are now extremely rare. But one of the rarest of the rare today is to find a praying man. We stand in awe before a man of prayer, while some of our smart so-called intellectuals look at him in pity and derision. The present age has been characterized by various names. It has been called the industrial age, the scientific age, the speed age, the luxury age—but I have yet to hear it termed an "Age of Prayer." Our praying today is confined to the long prayer and the short prayer of the minister on the Sabbath, and if the good pastor's long prayer is too long some pious soul is sure to inform him of that fact. Our Protestant brethren are often prone to make fun of our Catholic brethren, claiming that their priests pray for them. The only difference that I can see is this: our Catholic brethren ask their priest to pray in all sincerity and they do it consciously; while we Protestants unconsciously ask our ministers to pray for us and we do not have much faith in their ability to procure desirable results.

### Cowards Don't Pray

We do not pray because we are cowards! The last years have been years of comfort for many. The great portion of our working people have had comforts that kings of old would not even have dreamed of in their day. I do not mean that the laborer should be denied of those things which tend to make life a wee bit more tolerable, for the efforts of one who earns his bread by the sweat of his brow are just as noble as the ruling over a kingdom. However, in our acquisition of comfort, ease, and luxury, we have forgotten some things of tremendous importance and unalterable truth. We forget that man does not live by bread alone, that a man's life consisteth not of the abundance of things which a man possesses. Hardships and struggles such as our pioneer forefathers experienced are fertile soil for the development of courage and fortitude, while on the other hand, too much comfort and ease provide unfruitful soil for the development of courage. In fact, it

tends to make men soft, afraid of hardship, cringing cowards who grope about in life under the darkening pall of fear.

Prayer is an act of bravery. A coward cannot pray. When I speak of praying as a courageous act I do not refer to the kind of courage required to face our fellows in the act of prayer—the experience many young men from God-fearing homes felt their first night in army camp where they found themselves in contact with all kinds of humanity. To kneel in prayer under such circumstances and amid such an environment takes courage, to be sure. But our difficulty today is not that we are afraid of others in our praying; it is ourselves. We lack the courage to face the facts of our own inner lives. Our thinking gets muddy when we think of ourselves. We lack the courage to examine under all our disguises and expose to our own eye what we are really like.

### Dishonest Don't Pray

For instance, here is a man in business whom many people believe to be honest, but he knows deep down in his own heart that he is not honest. Perhaps the product he is manufacturing is not what it is represented to be to the buying public. Or it may be that this same business man is making his fortune from the very life blood of those whom he employs in his factory. Such a man does not pray. If he did he must examine his inner self. To do this he must see himself as a thief as he robs the public, or a murderer as he takes away from those who work for him their very lives. Such a man does not care to face these issues. He is afraid of them, and because he is a coward he does not pray. He may go to church on Sunday and he may bow his head in prayer, in fact, he may be anxious that people see him in church. He may desire that people see him with his head bowed. He is not afraid of that. But for him to pray himself—well, a coward cannot pray! Or may it not be a man in public office. He has acquired his position by pledging his services to those who have elected him. He has promised to see that the laws are obeyed and that society is protected from the vicious law-breaker. But after the election this same individual winks at dens of vice and accepts tribute money from racketeers and social parasites. Such a man does not pray. To be sure he would like to have men see him in the attitude of prayer, but he does not pray. To do so he must expose his heart before God. He must see himself wallowing in the cesspool of corruption. That takes courage, but this man is a coward. He does not pray. He is afraid, not of others seeing him pray, but he is afraid of himself.

### The Lustful Don't Pray

Just one more illustration, if you please. One day in June two hearts are joined together in the bonds of holy matrimony. In due time their home is blessed with children. The wife is good, and sweet, and kind, and true. To all appearances the husband is likewise. His wife trusts him, his

children love him. His boy watches his every move. He imitates his dad and lustily declares that he wants to be like dad when he grows up to be a man. But away from home this man is very much of a beast. Other women are his toys as he plays the dangerous game of infidelity with his mistresses. This man does not pray. He may like to be seen in the attitude of prayer. He may be present in church and Sunday school with his family, but he does not pray. For him to pray would mean that he must see his life as a whole. He cannot just see his wife and children and their hope and trust in him. He must see also the sordid mess of life he has made. For him to pray he must hear ringing in his ears a youthful voice proclaiming, "I want to be like my dad!" However, instead of filling him with pride he drops his head in shame. Such a man does not pray, for he is afraid, afraid to lift the mask under which he is living.

### The Inner Man

You know it is easier to be honest everywhere else than in dealing with ourselves. We are afraid of the inner facts. We take shy peeps now and then, furtive glances, but we do not look long or steadily. Our attention is quickly diverted. I do not mean to say that we are all guilty of dishonesty, or corruption, or infidelity, or gross immorality; but all of us have something in our lives that we do not care to place in the spotlight. I'm reminded at this point of an incident that happened to a clergyman of my acquaintance. It seems that he had experienced much difficulty in interesting his men in forming a men's organization in his church. He conceived the idea of sending a brief note to each man in his congregation, and in the following manner he wrote to each man: "Will you please call at my office in regard to a matter that concerns you personally." Hardly had these letters been in the mail when one man rushed into the pastor's office trembling with excitement and fear. Before his pastor had time to utter a word of greeting, the excited parishioner blurted out, "For God's sake, reverend, please don't tell my wife about that affair with the other woman and I'll quit. I swear to God I will! But please don't tell. I'll do anything you say." In all of us there are some secrets, or attitudes that make it hard for us to be honest with ourselves. It may be selfishness, or a quick temper, or vanity, or conceit — oftentimes these cause us to do things that make us afraid of ourselves.

### Prayer Requires Courage

This timid and fearful way we have of treating ourselves is the reason we do not pray. If we pray we must search ourselves, and we must be willing for God to search us. But God cannot search us except through our own self-consciousness. The very essence of prayer, therefore, is courage. But we have a certain superstitious fear of looking into the depths of our own soul. We are very much like the wee child who is afraid to enter a room because it is dark. We must overcome this cowardice, and deal bravely and firmly with the realities of our inner lives.

But after all this has been said something else remains. Yes, we ought to pray. We ought to have courage enough to pray, but we ought also know how to pray. It is quite obvious that many are cowards and do not pray, but of an almost equal number it can be said "we know not how to pray as we ought." If many are cowards, so also are many fools. For if those who do pray, many are not so much concerned with their spiritual life as they are in acquiring things they desire for themselves. These things desired are usually material possessions which they demand that God give them. For too many people prayer is some sort of magic by which human beings may cajole the Divine Will into submission to the childish minds of human beings. Of course such prayer is never answered. Such petitions return to the petitioner empty and void. God is the best master a man can have but He will be master. He will not take orders from his children. What would you think of a parent who obeys the dictates of a child. Many are doing it today and much to their sorrow. I suppose they do it in the belief that it is the easy way of holding their children to them, but they are really losing both their children and their children's respect. The God revealed to us by Jesus Christ is not like a foolish parent. He is a wise God and graciously answers prayers of wisdom and courage. And what is such a prayer like? You ask for illustrations? Then here it is: "Lord, be merciful to me a poor sinner!" or "Father, not my will, but Thine be done." Yes, there you have it in those two prayers. A publican who had courage to see himself as he was, and a Christ bending his will in a moment of supreme crisis to the will of God. Both good examples to follow. Let us go and do likewise! May God give us the courage to pray, and the wisdom to pray as we ought to pray. Perhaps, then, we will not be skeptical about prayer, for when we summon our courage honestly to face the facts about ourselves, we are at that moment in the act of prayer.



## Creating A New God

Evening, October 18, Twentieth Sunday after Trinity.

The Rev. Ruben T. Nygren, Swedish Congregational Church, Fitchburg, Mass.

"I am the Lord thy God, thou shalt have no other Gods before me." Ex. 20:2:3.

When the children of Israel came to the bitter waters of Mara they forgot their high and holy calling and wanted to return to Egyptian bondage. The God of the plagues, the Blood and the Wilderness was forgotten when they faced the grim realities of their pilgrimage. And so today our religious program is directly affected by the question of economics. When a man is thrown out of a job and his family faces the grim spectre of starvation he raises the question: "Is life worth living? And what is it all about?"

For centuries the religious thinking of the world has been inspired by the teachings of Christ. Men have been guided in their groping toward the truth by the shining example of His life. In Christ men have recognized a Saviour who was acquainted with the temptations of life. Suffering humanity has looked into His face and seen a Man of Sorrows. Men have been dimly aware of the terrific resistance he encountered in His missionary work. Rome was at the zenith of her wealth and power; and in Jerusalem the Scribes and Pharisees were the ruling classes. How impossible Christ's doctrines must have sounded to a world saddled in arrogance and pride!

The drama of Christ's life has not been lost. The unfolding centuries have witnessed his triumph. The sun no longer gleams on the spears of Rome. The Scribes and the Pharisees are gone. The spirit of Christ has prevailed against all obstacles.

But the end is not yet. Are we not in danger of forsaking the Great Redeemer for a New God? As the Israelites in the desert created the golden calf are we not in our jungles of steel and stone creating a new god, the God of Efficiency?

Within the last century a great change has taken place in the contours of our civilization. As our civilization becomes more complex, out of sheer necessity, it must become more efficient. The oxcart has no place in the streets of the city today. The subway, the surface cars, the elevated, the two-story buses and private cars are absolute necessities. In the canyon streets, the arteries of the great city, the reigning law is the law of Efficiency.

The methods of production and distribution have been revolutionized. The infinitesimal subdivision of labor has proven to be the most efficient. In the words of Owen D. Young the question today isn't how long can we make a new machine last, but how soon can we profitably discard it. Thus, by the grim irony of fate, the worker has become more insignificant than ever; and, even in the high places the individual is losing his identity.

The days of leadership are waning, and the days of organization have begun.

Some time ago one of the outstanding men of the steel industry died. He had been instrumental in bringing the steel industry out of chaos into being one of our fundamental industries. In the old days such a death would have created a panic. Yet when he died the steel quotations scarcely fluctuated. The organization was mightier than the man.

The activities of men today are characterized by mass action; he is becoming more and more socialized. The home can no longer compete in its attractions with the theatres and the gay and brilliant street . . . home, home has become but a convenient place to sleep. The vast machinery of our civilization engulfs the individual from the cradle to the grave. Thousands work in the same factory. Hundreds of thousands read the same newspapers, see the same million dollar movie feature in ten million dollar movie palaces. Tens of millions hear the same jazz over the radio.

All this represents an extraordinary accomplishment. It is a miracle in efficiency. But, through it all runs an ominous foreboding: our religion is becoming the religion of Success; our God is becoming the God of Efficiency!

The fate that awaits humanity is the fate that has already befallen the white ants, whose complex civilization, according to Maeterlinck, is more highly developed than our own. They have been driven to build a civilization that leaves them blind and wretched.

As this interesting little insect, for the sake of self-preservation, has burrowed his way into the earth and blinded himself in his wretchedness, so humanity today is blinding itself to spiritual things is digging its own wretched grave.

Why has this spiritual indifference settled upon the world? Have we not built unto ourselves graven images and heaped unto ourselves the fruits of carnality and gone the way of Cain?

Well might we pray with Rudyard Kipling —

God of our fathers, known of old,  
Lord of our far-flung battle-line,  
Beneath whose awful Hand we hold  
Dominion over palm and pine —  
Lord God of Hosts, be with us yet,  
Lest we forget — lest we forget!

The tumult and the shouting dies;  
The captains and the kings depart:  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget — lest we forget!

Far-called, our navies melt away;  
On dune and headland sinks the fire;  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget — lest we forget!

## The God of Things

Morning, October 25, Twenty-first Sunday After Trinity.

The Rev. G. Harold Roberts, Christian Church, Fayette, Missouri.

*"And they say unto her, Woman why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."* John 20:13.

How reluctant love is to let go. How tenaciously it clings to dear ones. It lingers by the grave and endeavors to see beyond it. Came Mary of Magdala in the shadows of a memorable, oriental morning to the tomb of Jesus her beloved Lord. She came and found his body gone. To the query, "Woman why weepest thou?" she answered, baffled, bewildered, "They have taken away my Lord, and I know not where they have laid him."

Even as Mary we moderns are aware that Jesus has been taken from our midst and, like her, we know not where we can find him. Some apparently share none of the delights of certain of his fellow skeptics in voicing the tragedy of moderns who feel that they have lost fellowship with Jesus and who wistfully yearn for that which they have lost. Our loss is a deep anguish to our souls.

Perhaps we have lost Jesus through materialism. In spite of ourselves, we have become votaries of materialistic cults. Few of us are aware of the inroads on the soul made by materialism. It is so easy to accept the things everywhere about us. Materialism is everywhere. We begin by a few concessions to materialism, perhaps in the interest of the subsistence mores, and it is not long until we find ourselves in its clutches. We have, we discover, forgotten to put first the kingdom of God and His righteousness. Materialism, we are sadly learning, exacts of us a frightful toll. Love, beauty, truth, appreciation, faith in life—frequently it has robbed us of capacity for these virtues that make life worth our while. We have made a god of "mere things" and lost God our Father. We awake to the sorrowful realization that Jesus is gone and we would give much to find him.

Or have we lost Jesus through business? How easy it is to lose him in this realm! Self gets in the way of expressions of brotherhood. Either we must practice the golden rule or flaunt it. Doubtless, most of us do not intend to do the latter. We are confident that we can deal in business relationships and maintain our integrity. Alas! subtle temptations get in our way. Monetary gain is so essential, we say, to the happiness of our families and it comes to us so grudgingly. We see a chance to profit by an act which, while it may be within the law, is not strictly ethical. Against the promptings of our better selves we yield, saying "just this time." Unfortunately, it is not "just this time." There follow other compromises with our ideals, other lapses in ethics, other shady transactions. It is so easy to rationalize, to justify the means employed. Yet we cannot go on forever deceiving

ourselves and one day it dawns on us that in our allegiance to Mammon we have lost God.

Can it be that we have lost our Lord through pleasure? Pleasure, in which there is nothing inherently bad, may take from us life's best gifts. It is a question of attitudes. Our search for pleasure is natural, the sign of health. Unfortunately, there are so many counterfeits that win our attention. Agents of commercialized amusements employ subtle and sundry means to interest us. Everywhere sensualism is attractively and becomingly bedecked. Attracted by the glittering we seize it only to learn again to our grief that all is not gold that glitters. It has robbed us of something big and fine in the way of appreciation of life values before we discover how cheap and tawdry it really is. Take heed lest sensualism and corruption, made attractive by commercialized agencies who are not really interested in your welfare and presented to you by them in the guise of pleasure, take from you capacity for finer things. Beware lest even they unfit you for communion with your Lord.

Have we, my friends, lost the Master through sin? We don't talk much about sin anymore. In revulsion against the days when ministers talked too much about it, perhaps, our generation talks and thinks too little about it. Harry Elmer Barnes even intimates that the sense of sin is merely a survival of juvenile fears. But the terrible fact of sin cannot be so lightly dismissed. Sin blows its withering breath upon the fairest flowers of human experience. It defiles the sanctuaries of life. It vitiates the noblest human ties. Ugly and abominable sins, both of the flesh and the spirit, have taken us into the far countries of life and, like the poor prodigal, we have left God behind.

Have we lost God through life's complexities? Who among us is not baffled by the bigness and complexity of the universe? Who among us does not find frustrations at every turn in the proverbial road? We are constantly exposed to the danger of losing individuality in the crowd. Gone are so many of those challenging and steadying influences of primary contacts. Life seems so infinite and we seem so finite. Baffled, bruised, bewildered we wander through the maze, seeking guides to the life we want and do not have. Gone is the joy of intimate relationships with our fellows. Gone is the sense of communion with Jesus and we would give anything to know where to find it again.

My comrade, do I speak a personal word to you? Have you lost Jesus through doubt? There are different kinds of doubt. I have known some men who were proud of their doubts: men who preferred the doubts of life to its convictions. I have known some men whose doubts were produced by lives out of harmony with God. "Ah! If I could only believe what you believe," said one to Pascal, "I should very soon be a better man." What wisdom is in Pascal's reply: "Begin by being a better man and you will very soon believe what I believe."



I suspect, my comrade, that you are not proud of your doubts. Is suspect that they do not originate in ungodly living. I think I know your type — loyal to your friends, keen of intellect and wistfully yearning for the religious enthusiasms and convictions of your mother and father. Proud of your doubts? Never! They bring daily anguish to your soul. Like that young skeptic, Robertson of Brighton, who literally fought his way to belief and became a prince of pulpiteers, you know the agony, the heartache, of unbelief. Intensely you feel its tragedy.

If Mary's loss is typical of ours so is the completion of her experience of that memorable, oriental morning. The Lord, whom she sought, was standing before her. Through her tears she saw him as a gardener. My friend, the things you seek are before you. *Victory is in the very things that now defeat you.* If you have lost Jesus in the realm of materialism you can find him here asking you, with his help, to spiritualize it. Indeed, in achievement of this great task is the hope of civilization. And how true it is that we can find him in the realm of business! Here in the world of human relationships are the best opportunities for the cultivation of the Master's spirit. The social order of today desperately needs the redemptive power of Jesus. Nor need pleasure estrange us from the Master. It can be salutary: it can enable us to recoup lost energies and send us, with brightness on our faces and good-will in our hearts, to work cheerfully with our fellows. No man ever forsook the far country of sin without finding the Father with arms opened wide to receive him. "There is joy in the presence of the angels of God over one sinner that repenteth." There stands the Master amid the complexities of our day. As of yore he is ready to rescue us from the turbulent waters that threaten to engulf us — to say to them with heavenly authority that restores our confidence, "Be not afraid, it is I." Doubt is no stranger to anyone who thinks. It can open the way to intelligent appreciation of Jesus and his way of abundant life.

I do not have to go the world over to see Nature's beauty. I can see it on a sunlit morning in June. I can see it in the blush of the rose at my door. If I am yearning to see natural beauty it is because I am blind to that which is before me. Literature offers few scenes more sublime and meaningful than this:

"How sweet the moonlight sleeps upon this bank!  
Here will we sit, and let the sounds of music  
Creep in our ears; soft stillness and the night  
Become the touches of sweet harmony.  
Sit, Jessica, look how the floor of heaven  
Is thick inlaid with patines of bright gold;  
There's not the smallest orb which thou behold'st  
But in his motion like an angel sings,  
Still quiring to the young eyed cherubins:  
Such harmony is in immortal souls;  
But, whilst this muddy vesture of decay  
Doth grossly close it in, we can not hear it."

Where do you look to see the exalted dramas of human relationships? What a mistake if you are looking in literature and art only, though, thank God, you can find them there. They are right before you revealed and personalized in the lives of your loved ones and neighbors. There is something pathetic about lonely, sobbing Mary looking for one whom she loves and when in his presence not recognizing him. Will we never learn that the true heroines of the world are your mother and mine? Has familiarity blinded our eyes so that we can not see stalwart heroes in our fathers? Would I see, daily, the beauty of character? It is directly before me personalized in the life of my wife.

It is there personalized in the lives of those little lads and lassies like whom we must become if we are to enter the kingdom of heaven. Shall ours be the folly of a Sir Launfal who seeks the world around for communion with his Lord only to return home, aged and weary, and find it in kindness to a beggar before his very gate? Shall ours be the bewilderment of Mary while assurance speaks to us in the Master's voice and awaits only our recognition of it? God forbid. Rather, let us hurry forth with the joyful tidings of that Palestine dawn — tidings that changed the current of the world's life — "we have seen the Lord!"

## Fight for Your Faith

Evening, October 25, Twenty-first Sunday After Trinity.

The Rev. A. Herbert Gray, D.D., London.

"Fight the good fight of faith." 1 Tim. 6:12.

Quite plainly the Christian view of things is not the obvious view, otherwise it would not have required men of penetrating vision to attain it and hand it on to us. Otherwise we should not have required Jesus to authenticate it to us. No carelessness or superficial or hasty mind ever arrived at the conclusion that there is a God of love behind the whole march of things in this world. At a first view the facts suggest something very different.

No inexperienced person considering the ways of the world would conclude that love is stronger than force, or that the ways of goodwill and brotherhood are the ways that lead to life. It needed a supremely wise and profound mind to teach us that, and even then it was with difficulty that at first we believed it. The Christian view of life and the world is a sublime view: a most wonderful and majestic view: but often it must needs seem too good to be true. It declares that in the last analysis the truth about things is that through all the turmoil, the pain, the dust, the confusion of life, God is working out a divine purpose, and training men and women for Himself. It declares that it is possible for us, one by one, to pass into living touch with that God so that we receive His

power and live in the inspiration of His fellowship. It declares that, though evil may triumph for a time, the ultimate victory is going to be with love. It declares that though troubles descend upon us, and the light of life seems to go out, there is always a way in which, with the help of God, we may turn our troubles to good account and win good out of evil. It insists that all beauty, all truth, all goodness, all love, are but aspects of God Himself, and that ugliness, error, evil, hate are the enemies which God is perpetually overcoming and which in the end must cease. Better still it declares in particular that, if you and I submit ourselves to the power of God, then ugliness, error, evil, hate, may be cleansed out of us. With supreme audacity the Christian faith tells you to hope and believe that some day you may be like Christ.

Now, when for a time you possess that faith, and are possessed by it, it does at once redeem life. When you believe these things confidently you enter upon a serene and quiet state of mind, and are deeply and profoundly happy. The joys of Christians are very profound.

All of you must meet now and then people who tell you the world is the scene of an unseemly scramble, and that people always have been and always will be selfish, given to a love of fighting, lustful, and covetous, so that our Christian hopes for society are only beautiful dreams and rather absurd ones at that. Again and again I meet people who, after some fresh experience of our rather pagan society, show me that they are finding it almost impossible to hold their Christian faith. The abominations of abominable men have gone on all through recorded history, and they seem to be able to defy God.

That is why it needs a fight to hold the faith. That is why you and I need again and again to go back to Jesus Christ and sit with Him a while and let Him make us sure once more. He will not argue with you: He will merely bring it to pass that you feel again you can and *must* trust Him. I pray you not to be surprised or discouraged or depressed if, at times, you find it hard to hold that faith. It only means you are being involved in the fight which *must* be fought.

I have found again and again, in my own fight, that it helps just to try for a little to look frankly at the opposite view: the view that Jesus was a deluded dreamer; that there is no Father in heaven who has the situation in hand; the view that chance rules in the world, and that evil is stronger than love. You will find that you *cannot* hold that view. It makes nonsense of life. You may cease, of course, to think about the matter at all. You may just leave the great question about Christ unanswered. Millions do. But it seems an unworthy way. To stand aside, and let Christ have lived in vain, to refuse to use your mind, or give your spirit play; that seems a sort of intellectual and spiritual suicide. And if you find you cannot hold the view that Jesus was all wrong, then you will win another battle in your warfare, and come back

to the view that Jesus was right and that you can trust Him for time and eternity. You will come back to the position that you are willing to bet your life on it — to take all the risks of living on the assumption that Jesus was right. And if you do that, you will come, over and over again, to have reasons of your own for knowing that He was right. The thing will prove itself to you in practice. But only if, again and again, you go back to Him.

### Keeping Faith With Jesus

"The fight of faith," means the fight to keep faith with Jesus. A good while ago most of us gave Him our word. We asked Him to accept us as followers and entered into a compact of honor to keep faith with Him. God knows how far we have kept that faith. But assuredly it has meant a fight, and we have not always been successful. He has kept His faith with us. Never has He failed us. More wonderful still, never has He turned His back on us though we have failed Him. But assuredly we must have wounded His heart again and again.

Though Christ's cause might be unpopular, we were attracted to the idea of holding to Him whatever men might say. We despised compromise, and meant to be thorough. But what in fact has happened?

Have we not "let Him down," as the phrase goes today. There have been times when His views of life have been ridiculed by men and women of the world about us, and we have kept silent out of cowardice. We came to have tasks to do for Him, and yet though they were His tasks, have we done with conscience and honor? He asked us to stop disliking people and to learn to think of His brothers and sisters as our brothers and sisters. But have we not let ourselves become members of sets and cliques and turned away from the ordinary people who did not attract us? We have had our crosses — all of us, I suspect — and He asked us to be willing to carry crosses for His sake. But have we not broken out into indignant complaint and been found pitying ourselves? Keeping faith with Him would have meant living in daring ways, but have we not chosen out the safe and easy ways? Oh yes, we have let Him down again and again.

He took us with all our faults, but when we were most conscious of His love and the wonder of it, we did see that we must go through the humiliation of admitting those faults, and then face the task of conquering them. But are they gone? Are they?

We have broken faith. We have wounded the love that won us. I hear a man like St. Paul saying, "I have fought a good fight, I have kept the faith." It seems to me very wonderful. I believe he had a right to say that. But can any of us? The best man I have ever known since I was born used to admit that he could not say that, and was sometimes very sad about it.

But, friends, there is a way in which even we



can keep faith with Him. We can refuse to give in. We can begin again to work to win where we have failed. And Jesus is the kind of leader who never rejects any man who will begin again.

We might begin forthwith. With an honesty which would certainly hurt, we might face the ugly facts which prove that we have not kept

faith, and about them we might enter into a new compact of faith with Him. It would mean the dawn of a new day in our lives if we did. It would at least make it possible that we may be a little less ashamed when, in the end of the day, we meet Him face to face.— *The Christian World Pulpit*.

## Illustrations

### ILLUSTRATIONS GLEANED BY A TRAVELER J. S. Ellis.

#### Psalm 145:13

Last summer we followed the trail north from Bangor into the Maine woods, taking the road followed seventy-five years earlier by Henry D. Thoreau. In his records Thoreau speaks of a still earlier date, the year 1837, when there were two hundred and fifty saw-mills on the Penobscot. He said that vessels were sometimes surrounded, a week at a time, by logs floating out into Penobscot Bay.

That generation passed, and almost three generations since Thoreau's day, and still we saw saw-mills in operation and rafts of logs on the river. Man's work of destroying the forest has gone on for over a hundred years and still God plants, and trees grow. His purposes run on through the ages. He does not fail nor grow discouraged. How much more is man than a tree!

\* \* \*

#### Joshua 4:6

At Valley Forge we stopped the car in front of the stone house that had been Washington's headquarters in the winter of 1777. Above, on the plateau, could be plainly traced the long line of entrenchments dug by Washington's soldiers. Farther down the slope of the hill, facing Philadelphia, were the walls of the old redoubts, Fort Mifflin and Fort Mifflin. Below these was the Grande Parade where von Steuben drilled the ragged soldiers. One's mind pictured the twelve hundred log huts built for the shelter of the men against the bitter cold. Of the eleven thousand soldiers Washington led into this winter camp three thousand were to die before spring. Walking over this historic ground one's heart was haunted by Kipling's refrain:

"Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!"

\* \* \*

#### Luke 19:44

For four years Brattleboro, Vermont, was the

home of the greatest poet and prose writer of our generation — Rudyard Kipling. Three miles north of the village he built "Naulahka" as a home for his young American wife and baby. A second daughter was born here. It is such a home in the mountains as a poet would love. Then something happened and the family left, to live in England. Something unpleasant occurred to make life in this quiet retreat no longer desirable. Newspapers pried into his affairs unbearably; neighbors were over-curious, or jealous, or lacking in understanding. The great reading public sat by complacently. Kipling left, and America understood, when it was too late, how great a soul had tarried for four years in this mountain home.

\* \* \*

#### Matt. 28:20

The figure of Phillips Brooks, standing at the entrance of his church on Copley Square, in Boston, carries an arresting interpretation of the Christian life. Back of the heroic figure of the great preacher is a figure of the Christ, one hand resting on Brooks' shoulder. Here is the meaning back of every preacher's message, and of every Christian's life.

\* \* \*

#### Matt. 13:44

A few miles out from Iowa City is a small Welsh Congregational Church. The membership make up just a small group today, but they are the kind of folk who are the salt of the earth. The present members are the children and grandchildren of the original settlers from Wales. Since the beginning of the settlement, this church has been maintained, upholding right ideals for community and home life. The young people have grown up in the atmosphere of the abundant life. The Light of the world has never been allowed to grow dim. The pearl of great price has enriched each succeeding generation. One seeing them today would take knowledge of them that they had been with Jesus and learned of Him.

## Pearls for Preachers

WILLIAM J. HART, D.D.

### HUNGRY BOY DECIDES TO HELP OTHERS

**Isa. 29:8.** "It shall even be as when an hungry man dreameth."

"As a boy I can never remember when I wasn't hungry," said the great philanthropist, Nathan Straus, late in life. "I used to see bunches of ripe bananas hanging in the stores and long for enough money to buy just one. I suppose hunger came to typify all kinds of suffering to me, and I made up my mind that as soon as I was able I'd do all I could to help the other fellow." When circumstances permitted, he was true to his early vows.

### COLLECTED INTEREST IN HAPPINESS

**Psa. 128:2.** "Happy shalt thou be."

When at the age of eighty-three, early in 1931, Nathan Straus came to the close of life, the *New York World* referred to his great generosity, as did all the newspapers, and said: "He made no calculation as to the amount he gave, except that he always (in his later life, of course) gave more than his income, thereby gradually reducing his wealth.

"I have given my money to those who needed it more than myself," he said on his 75th birthday, 'and I intend to keep on giving it until I die. I have collected compound interest on all I gave, not in cash but in happiness.'"

### WANTED NEITHER FENCE NOR GATE

**Rev. 22:17.** "And let him that heareth say, Come."

A remarkable story about a woman she knew in India was told at an executive meeting of the Woman's Foreign Missionary Society of the M.E. Church by Mrs. W. Honsinger Fisher. She said:

"An American woman friend of mine has been living in a far-away Indian village alone for many years. There she stands tonight, a Gibraltar for every great and good thing. She stands for God and for better womanhood. I visited her recently and found her thatched roof house exposed, entirely unprotected—cows around at will, monkeys were unmolested in their mischief. I said, 'Lena, let me put up a fence and a gate to keep your home and garden protected.'

"No, no," she said. "Not that. I once had a gate and kept it locked. Late one night a group of village Christians came—outcasts. They had walked ten miles to learn more of the new way of life, and seeing the barred gates they passed on. After a night of sleep on the damp ground they walked back the ten miles. One of them died of snake bite that I might have cured. 'No,' she repeated, 'Never again. I want no gate and no fence. I shall live 'by the side of the road' and let all come who will.'"

### RIPENED GRAIN CALLS FOR HARVESTERS

**Matt. 9:38.** "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

A missionary from Palestine says that he saw such a sight as had never before met his eyes—a field absolutely white. He asked his helper, "What is that?" The answer was, "That is a field of wheat." "But why is it white?" the American asked, though he expected the answer to be just what it was. "It is overripe. There are not enough men here to cut the grain, and this has been left too long. Unless it is cut at once the owner will get no harvest, for the birds will eat much of it and the rest will fall on the ground and rot. Where a field gets ripe like this, it must be harvested at once if it is to be saved." Just then, from different directions there came two large flocks of birds which settled on the field to enjoy the feast so temptingly spread for them. In many mission lands the fields are white to the harvest; who will gather it? — *The Woman's Missionary Friend*.

### MAN A PASSION WITH BOOTH

**Neh. 1:2.** "I ask them concerning the Jews that had escaped."

Speaking of her noble father, William Booth, founder of the Salvation Army, Commander Evangeline Booth refers to a time when the General had a private audience with King Edward I. Then it was that the great leader gave expression to the following words: "Your Maesty, some men's passion is gold; some men's passion is art; some men's passion is fame; my passion is man!"

### WOULD GET ON THE OTHER SIDE OF A STONE WALL

**Neh. 2:20.** "Therefore we his servants will arise and build."

Colonel William S. Barker was selected to lead the work of the Salvation Army among the American troops in France during the World War. The choice was made because of his long experience, his consecration to service, his remarkable courage, and his unwavering persistence. It was once said of him, as related in "The War Romance of the Salvation Army:" "If you want to see him at his best you must put him face to face with a stone wall and tell him he must get out on the other side of it. No matter what the cost or toil, whether hated or loved, he would get there!"

### ABOUT "STARTING THINGS"

**James 4:14.** "What is the nature of your life?" (*Weymouth*.)

A farmer's boy was playing in a spring wagon that had been left on a grade with the wheel



locked. He released the lock and the wagon went down the grade, upset and crashed through a fence. The farmer made some appropriate remarks to his meddlesome son, and then added: "My boy, never start anything you can't stop."

The trouble with most moral lessons is that they fade out. But this one had the good fortune to be linked to an impressive action, and it stayed with the boy as long as he lived, and proved invaluable in many critical hours. That father was a psychologist, whether he knew it or not. His was a word fitly spoken. It is a good thing to recognize an opportune time for our moral teaching.—*Edward S. Lewis.*

## EMERSON AND THE STUBBORN CALF

**Matt. 20:22.** "Are ye able?"

An Irish servant girl accomplished what a wise man and his son were unable to do. When you have read the story which begins Phillips Russell's biographical work, "Emerson, the Wisest American," you will desire to go through the interesting volume. It was the 59th birthday of Emerson, and he had been out with his son Edward in the barnyard. Before returning, he decided to put the calf, a big heifer, in the stall. But the calf had her own notions, and refused to move. Edward caught hold of an ear, and the father pushed from behind. The wise man and his son, however, labored in vain. Emerson did not like the task; but, on the other hand, he was not one to turn away from a thing once he had decided to do it. Putting his weight behind the animal the 59-year-old philosopher did his best. "The heifer remained firm, rolling the whites of her eyes and breathing out through her moist nostrils a milky but stubborn odor."

Emerson was bewildered, and could not understand a situation like this. "He had read the philosophy of Plato and Plotinus, the science of Newton and Bacon, the poetry of Hafiz and Herbert, the teachings of Buddha and Confucius . . . the memoirs of Goethe and Napoleon; . . . but none of them had said anything about an effective and harmonious method of pushing a female calf into a barn." Emerson's physical strength was limited; but he was persistent.

Once again, the signal being given to Edward, the two attempted to force the animal into the barn. But the plucky little creature planted her feet, and refused to move for the sage. His face grew red, and beads of perspiration stood upon his high white forehead. Then happened the unexpected, for an Irish servant girl came by. "With an amused glance she thrust a finger into the animal's mouth, and the calf, seduced by this maternal imitation, at once followed her into the barn. Edward looked at his father and grinned, but Emerson was already absorbed in thought, his eyes fixed musingly upon the ground. He returned to the house and, after cleansing his hands of their hairy, bovine smell, recorded this incident in his journal, adding this telling declaration:

"I like people who can do things."

Where the philosopher failed, the good common-sense of the girl prevailed. Even the theorist admired the person of achievement.

## WHAT IMPRESSED THE CHINESE

**Heb. 6:1.** "Let us pass on then to what is mature" (*Moffatt*).

Li Hung Chang was a powerful statesman in the days of the Emperor Kwang Sii. More than twenty years ago he made a visit to Great Britain. In England those who entertained him wished to impress him with the nation's greatness. Dr. John Hutton, who saw the Chinese statesman, at that time said, "He was taken to the strong rooms of great banks and shown the piled-up bullion as if he were a great child. But he was marvelously unimpressed; it may have been that he had seen more coins at home. Our shipyards, our steel forges, our looms and factories he visited with interest indeed, but without enthusiasm."

But some things "moved him to wonder and almost tears." These were later published in a book concerning the visit. Someone suggested, although the suggestion was not appreciated by many of the leaders of that day, that Li Hung Chang should be shown some of the ordinary day schools. "Also that he might be shown a great infirmary, and a hospital for children, and (I believe) some Sunday Schools. These were the sights which interested him," said Dr. Hutton, "the sights and ideas which alone seemed to him wonderful and desirable and good."

Apparently the Chinese had a keener sense of real values than had some of his hosts. Banks, gold, buildings, and factories may express material greatness, but in the school, the hospital, and the Sunday School this man of influence and outlook saw the real greatness of a Christian nation, for these are among the institutions which Christianity cherishes and develops.—*Forward.*

## VALUES IN WORSHIP

**Neh. 8:12.** "Because they had understood the words that were declared unto them."

In a chapter on "Values Beyond the Senses" ("Men of the Mysteries") Dr. Ralph W. Sockman says:

"There are two pathetic passages in Thomas Hardy's poems wherein he comes within sight of this supersensible realm. In one, he is listening to a thrush singing and he wonders if there be a message of joy which it has heard but which has escaped him to whom the world looks so gray and bleak and shivery. In the other experience he is worshipping with a Christian congregation, but, unable to see what they see or feel what they feel, he finds himself an unwilling alien. Instruments may be able to make the ears of a Hardy as sensitive to sound as those of a thrush, but no mechanism can convey to him the secret of the bird's

joy or of the congregation's emotion. That is a realm of value beyond the reach of physical senses, aided or unaided."

### HAVE YOUR FACE LIFTED!

**Neh. 8:10.** "For the joy of the Lord is your strength."

Not by a surgeon! That sort of face-lifting has come into disrepute, and legislation has been proposed against it. Here is a better sort of face-lifting, which has been in practice for hundreds of years, with entirely satisfactory results. Long ago the Psalmist said, "I will lift up mine eyes." Lifting up the eyes means that one shall see new visions, or have old visions clarified; that the scales of bitterness, intolerance, and selfishness shall fall from the eyes. This sort of face-lifting is excellent for removing the wrinkles caused by worry and strain. If your nose is the sort that can smell trouble a mile away, or if it is a suspicious nose, by all means try face-lifting. If your mouth sags, if you find it difficult to smile, face-lifting will help you. Perhaps your ears are set at the wrong angle, so that you hear the wrong sort of things. Face-lifting will remedy this. Face-lifting is a guaranteed specific for many troubles. "In the morning will I direct my prayer to thee and will look up."—*The Classmate*.

### "FALSE WITNESS" DEFINED

**Neh. 4:4.** "And cover not their iniquity."

"Now, Nettie, what does it mean to 'bear false witness' against one's neighbor?" asked the Sunday school teacher.

"It's when nobody ain't doin' nothin', and somebody goes and tells it," replied Nettie, the bright girl of seven.

### THE MYSTERIOUS TREASURE IN THE WALL

**2 Cor. 4:7.** "But we have this treasure."

"No, I ain't out of my head, nor I ain't forgot where that book is neither. Get an ax, take off that sheeting from the wall down by the floor near the door, and you'll find it."

This was said by an old rancher out on the plains. He had been thrown from his horse and was lying near death in his crude shack, where two of his workmen had brought him.

The nearest doctor was sixty miles away, and, while one of the men had gone for medical aid, the other one was doing what he could to make the sufferer comfortable. Several times the injured man had been delirious, and this time the watcher thought the other must surely be out of his mind; for he had asked that an ax be used to remove some of the boards that served as an inner lining of the wall of the shack. But, as stated, the wounded man was not delirious.

When the board indicated had been removed, there, covered with dust and cobwebs, the watcher found a little Testament.

"That's it, that's the book," exclaimed the sufferer as he saw it taken from the wall. "A feller was drivin' through here when I was buildin' this shack, more'n twenty years ago, and talked me into buyin' that there Bible, sayin' I'd orter have one in my new home. I put it up on to that scantlin', and when I got through buildin' that wall, the book was gone. I knew where it had fell to, but never cared enuf about it to go tear down the wall to get it. But I guess I'm done fer, and, if the book tells the things he said it did, I want to hear it; for he claimed it told about God and how a feller could prepare to meet the Almighty, and thet's what I need now — read it to me, will you?"

So, by the dim oil lamp, this kindly workman read to the dying man random passages from the long-hidden book. Finally, by the guiding hand of the Holy Spirit, the reader turned to the third chapter of the Gospel of John, and during the reading of that blessed revelation of the Father's love, the sufferer held up his hand and whispered, "That's enough — read that again — where — it — says — He loves me." Peace had come at last. The little Testament, though long neglected yet never forgotten, had not failed the man who in his heart believed that somewhere within its pages he would hear the voice of God.—*Bible Society Record*.

### A PRAYER FOR REFORMATION DAY

**Psa. 65:2.** "O thou that hearest prayer, unto thee shall all flesh come."

O God, our heavenly Father, in this hour of human trial we pray Thee for guidance for Thy people. As in other ages men of mighty courage and faith have ever risen up to lead Thy people, so even now may men of like faith and courage be raised up by Thee. May love conquer intolerance and deeds of kindness take the place of acts of persecution. Pardon us for all wrongs that we have committed in the past, for our lack of understanding and sympathy for the humble and helpless of the earth, for our failure to be undivided in our allegiance to Thee.

In these days of perplexity, support and comfort thy people where they are suffering persecution. In our ancestral lands in Europe and in the new and mighty Russia, strengthen Thy Church. May it stand forth before the world fine and holy, strong to relieve distress, filled with passion for humanity, with hatred for all wrong, aflame with love for Thee. Thus may Thy Kingdom come. Thy will be done; through Jesus Christ, our Lord! Amen.—*John B. Kelso, College of Wooster, Wooster, Ohio.*



# The Homiletic Year---October

THE REV. G. RAY JORDAN

Author of *What is Yours*, *The Intolerance of Christianity*, *Intimate Interests of Youth*  
(to be released by Cokesbury this fall). Contributor to *After Pentecost*, *What*.



The Rev. G. Ray Jordan, D.D.

## THE GOALS OF CHRISTIAN EDUCATION

It is well to move rapidly toward a certain goal, but far more important than speed is direction and destination. We do well to ask: "Where are we going in the matter of education? What are our aims? What do we intend to do? What is it all about?"

### Speed Without Purpose

A Chinese visitor to America was hurried madly out of the home of his New York City host sometime ago, hurried into a taxi, rushed into the Grand Central, then into the Pullman of a fast express. When the Chinese visitor and his host were seated, the New Yorker, catching his breath, smiled triumphantly and stated that they had gained fifteen minutes by catching that particular train. "We will reach our destination fifteen minutes earlier." "Very well," calmly replied the philosophically-minded Chinaman, "what will we do with it when we get there?"

### Where Are We Going?

Dean Swift tells of an incident in his life when he had been out of town and was returning to perform a marriage ceremony. He was late, and when he reached the station at Dublin there lacked only a few minutes before the hour of the wedding. In mad haste he ran out and jumped into a carriage, calling to the cabman, "Drive like Jehu! I am late now and have only a few minutes to get there." The man gave his horse a cut, and was off down the street in a gallop. The Dean held on with both hands, as the little open, jaunting car pitched about. Presently he called out to the man, "Where are you going?" "I do not know, sir," was the reply; "you didn't say where I was to go, but I am driving like Jehu!"

### Instruction

Our purpose is instruction. A school is supposed to teach. The best and most systematically graded lessons should be demanded. Let no one think we can be too efficient in our teaching, even in Re-

ligious Education. Let every teacher know that he must also be a learner. If a teacher has vision and love for her pupils, she will study diligently, deeply, continually, that she may be able to instruct. This is our goal.

But most of us have made a great mistake by stopping here. This point is far short of our real purpose. This may be done by the day school, and in most instances is being done there better than in the majority of our Church schools. Without something more there is no justification for a Church school. Knowledge is not enough. Instruction is not enough. This is not our goal.

### The Insufficiency of Instruction

As a matter of fact, without the something more, we may actually do harm. Says Albert Parker Fitch, "If men think that knowledge by itself ever yet produced virtue, in eager and unsated lives, they are either knaves or fools. They will find that knowledge, uncontrolled by a purified spirit and a reinforced will, is already teaching men not how to be good, but how to sin the more boldly, with the better chance of physical impunity." Then he quotes Black: "Philosophy is a feeble antagonist before passion, because it does not supply an adequate motive for the conflict."

No, knowledge is not enough. There are enough men in Sing Sing prison, sufficiently trained intellectually, to form the faculty of an A-grade college. They have the knowledge, they have the training. Something is lacking.

### Training Without Character

In an important American city, the door of a bank's money vault became fastened. It was held by an intricate lock, the combination of which failed to work. A search was made for the most expert locksmith possible, whose skill was a match for the intricacy of the lock, and whose sense of touch was so delicate that he could know when the tumblers were falling into place. A man was found, admittedly one of the most expert men available for the task, found in the penitentiary of the state where he was imprisoned for opening doors of other men's vaults. Permission was granted for him to go and exercise his skill on the difficult lock. He soon mastered it and was then returned to prison. His subtle and delicate skill did not insure morality.

### Have We Made Any Real Progress?

As a matter of fact, the world knows too much now — for the character it has. It does not have

enough character to control and guide wisely the knowledge it has. We are making marked progress in material things, but the staggering question is: "What *are* we doing spiritually?" The harvesters of McCormick are doing the work of hundreds of hand cythes. The hand cycle of slow moving laborers did an insignificant amount of work compared to the modern machinery of the grain fields, but one wonders whether any Miss or Mrs. Harvester is superior in character to a young woman named Ruth who long years ago said: "Thy people shall be my people and thy God shall be my God."

Henry Ford makes his millions and rides in his Lincoln. Paul made a few tents, tramped across parts of Asia and Europe as a herald of Christ, having little money and slow means of conveyance. But is Henry Ford superior to St. Paul in character?

We ride fifty miles, sixty miles an hour, we fly two hundred miles in the aeroplane, but do we have any better message to offer than did Francis Asbury who rode on a horse through the wilderness of America years ago, without highways, roadways or any means of rapid movement?

#### Science Without Spirituality

The world knows enough now in science to wipe out civilization in a few months. And the way it is going, it is preparing to do that. Another war, with the means of slaying each other that we have now, with the poisonous gases that we have, will

mean the destruction of civilization! Yes, we have the knowledge, we have the science, but the tragedy is that we do not have the character.

We have advanced in most things. We ought to go on to better things in instruction, but unless we have some character to care for all our knowledge, properly to control it, rightly to guide it, all that we have and are is doomed. The Church school must know that character is supreme — Christian character; that its lesson is incomplete until the character of Jesus is included, and that even then it is not *learned* until it is lived.

#### Tuning In

As these words are written and read, there are hundreds, thousands of voices coming into this room. We do not hear them. If we had that delicate, marvelous instrument called the radio, we could tune in. We could hear. We cannot hear until we do tune it. Our one great task is that of making it easier for our pupils to tune in, to hear the voice of God Himself, to respond to the persuasive appeal of Jesus Christ.

Character is the one most important lesson; and we cannot understand too well that this lesson is not learned until the character of Jesus Christ is lived.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast. —  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!"

## Sermon Texts and Their Treatment

THE REV. G. RAY JORDAN

### MAN'S DEBT

(*Sermon Emphasizing Stewardship*)

Text: "That apart from us they should not be made perfect." Heb. 11:40.

#### Introduction

An honest man pays his debts. But there are other debts besides monetary ones. To every one who is born there come certain heritages in a social way which he has never won for himself. Just because this is true, every person owes society something. The multitudes of things a man receives, which he has not won for himself, make him a responsible person. If he receives them, he should in some way pay for them. They must be looked upon as true obligations. If he is an honest man, the attempt to discharge his duty will at least be an acknowledgment of gratitude.

#### I. We Never Earn All We Receive

##### 1. What We Inherit.

Society itself has made such progress that it is impossible for one to free himself entirely from the debt he owes society. Man is born a debtor. He inherits certain possessions which, in the nature of

the case, require that he prove himself, in some sense, worthy of them. A man is in debt to all the immortals who have ever lived.

##### 2. Immortals of the Past.

The author of Hebrews devotes the eleventh chapter to certain immortals in the history of the Jews. The purpose of the section is to stress the matter of faith. He tells of the work these famous men and women have done. Finding his list all too long, he hurriedly names at the latter part of the eleventh chapter, a number of those he says he cannot fail to mention. Their work demands honorable recognition. But they are only representative. Telling of their heroic deeds, he insists that the world was not worthy of them. Then, since his purpose is to show the relationship of the lives of those who lived in the former dispensation with those of whom he is writing, living in the new dispensation, he states that though these have obtained a good report through faith, they "obtained not the promise." Then he adds that most significant clause, "that they without us should not be made perfect."

That is a truly thought-provoking statement.



It clearly suggests that all who labor for the best are dependent on their successors or the completion of their tasks. This is a momentous truth; and it vitally affects every worthy laborer in the annals of human history.

### 3. *Partial Reward of Past Laborers*

The gallery which contains the portraits of all the immortals has not been made. The list of those who have believed, labored, lived, and died, and yet have seen only the barest kind of success follow their efforts and labors, is a long one. Somehow they got a vision of right and of duty — a vision which made it possible for them to struggle in spite of lack of encouragement from their friends, opposition from their enemies, and failures that attended their own efforts. They labored long and arduously, and yet their reward was only partial.

### 4. *The Reward Each Worker Receives.*

Every worker always receives his own reward. There is nothing which transcends the consciousness of having done one's best. There is a development of the personality in the present and a greater reward for the future. Nevertheless, the reward of the worthy laborer is only partial. Those of whom the author of Hebrews speaks were preparing for greater things, into the possession of which others, not themselves, would be privileged to enter. "The promise" did, indeed, come later.

### 5. *How Incomplete Each Man's Work Is.*

This same principle is often evident to such a marked degree that anyone can perceive its vital meaning. Columbus is not privileged to see the great good of his work. Washington lays the foundation; others erect the superstructure. Lincoln does one of the greatest pieces of work ever done by any man, and then in an hour when he is ready to see the result of his toils, he passes off the scene of action. Always the workers move off the stage of life before the time of reward.

## II. The Duty Which Falls On Us

### 1. *Civilization Result of Sacrifice.*

Because of what they have done, a duty devolves upon every one of us, especially upon those of us who are young. We inherit a legacy, but ours is also a debt. The undeniable truth is: we are debtors to every one who has ever done any positive good in any field. There is civilization because someone has been willing to sacrifice.

### 2. *A Serious Question.*

The penetrating question which must be faced is: Will civilization be better because of us? If it isn't, we are unworthy of what has already been done. Every one is in debt to all those who have done notable work in the past. We have a Christian civilization because of the life and work of Jesus Christ and all the Christians of previous centuries. We are in debt to Him and to them. The obligation is one which must be assumed by every honest person.

### 3. *Homes, Schools, and Literature.*

We live in a home today instead of a cave. Us the word "home" acquiring more meaning be-

cause of what those of the present generation are doing? Are we enlarging the positively good content of that term? There are good schools because farseeing men and women have labored and toiled. Will the schools be better when we have done our work, than they are now? It is possible for every one to read good literature because some author or some poet toiled day and night to produce something worth while. We are not worthy of all this work unless we manifest our appreciation by using it to the best advantage, and doing all that can possibly be done to leave the finest kind of intellectual and cultural legacy. Those who come after us should receive a gracious heritage!

### 4. *Our Debt.*

We are in debt to every one who has ever contributed anything either to us or to the social life of which we are a part.

"Our fathers in a wondrous age,  
Ere yet the earth was small,  
Insured to us an heritage,  
And doubted not at all.

"That we, the children of their hearts,  
Which then did beat so high,  
In later times should play like part  
For our posterity . . .

"Dear bought and clear, a thousand year  
Our fathers, tide runs.  
Make we likewise their sacrifice,  
Defrauding not our sons!"

Every individual has better conditions under which to work, more perfect equipment with which to work, and greater success in his work, no matter what the field may be, because others have gone on before and lived for the sake of posterity. Those who live today must ask if they are worthy? Certainly no one is worthy unless he receives all that has been given with such thanksgiving of heart that he not only uses it all in the best way, but adds to it, makes progress, and goes forward. Only a parasite lives on what others have done for him, and does nothing to make things better, or adds to the general store which he himself has inherited. Then the wisest recognize that all good gifts come from God. Appreciation is manifested by deeds of goodness done to and for one's fellowmen and women.

The early martyrs were men

"Who lived unknown till persecution  
Dragged them into fame and chased them  
Up to heaven; whose blood was shed  
In confirmation of the noblest claim . . .  
Our claim to feed upon immortal truth,  
To soar, and to anticipate the skies."

## III. The Real Reward of Laborers

Those laborers, those heroes, who have gone on before, cannot obtain their full reward apart from their successors. That fact makes responsibility an exceedingly serious one for every fair-minded person. The really great reward of those who have labored in the past consists in having their work go on. A full reward can come only in that way. Apart from us, as the writer of Hebrews says, they are not made perfect. Neither is their work complete. We are responsible to every preceding man

and to every former generation. The full reward of these heroes depends upon our fidelity — our fidelity to their ideals of character and of service.

**Conclusion**

If we are wise, we will go back to the greatest of all work and the greatest of all Workers, for here is the Source and the Spirit of all that is eternally good. Will Jesus Himself be disappointed because we have failed to carry on His work? His cause now depends upon us!

## WHAT ARE YOU WORTH?

(Message emphasizing the Broader Meaning of Stewardship.)

(Summary statement of a popular theme, widely discussed.)

*Text:* "But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." Matt. 6:20.

### Introduction

That's a popular question in the minds of Americans. Most people are not impolite enough to ask it directly, but the question is often uppermost in the minds of men. We value so many things by their monetary worth that the question requires of most people an answer in terms of dollars. After all, that is really the answer most people desire to their question. But it is not the answer of most importance. It is entirely secondary.

### I. Certain Answer From a Monetary Standpoint

#### 1. *The Chemist's Answer.*

The chemist, it has been noted, has a ready answer to the question. It has been figured out exactly what a man is worth physically. If he weighs 150 pounds, from a chemical standpoint he is worth about \$8.00. In a man of this size there are enough "by-products to make an ordinary iron nail, enough salt to fill an ordinary salt cellar, enough sugar to fill a small sugar bowl, enough lime to whitewash a chicken coop, enough phosphorous to make a dozen matches, enough magnesia for one dose. The albumenoids could be used by a tricky baker to replace the whites of a hundreds eggs, and there would be fat enough to fill a ten-pound pot." Of course if a man weighed 50 pounds more he would be worth about \$9.50.

#### 2. *The Political Economist's Answer.*

The political economist has figured out that the average man at twenty-one is not worth what it has cost to bring him up. The business world must place a minus sign before his name. By the time he reaches the age of thirty, the average man is worth \$16,000, that is, \$4,000 value, which it has cost to bring him to that age, plus \$12,000 in gross earnings. But it has also cost about \$10,150 for his maintenance; and thus his net gain is \$5,850. When a suit of damage is brought against the railroad for the accidental death of an adult man, \$5,000 is about what is awarded.

What are you worth? The financial estimate is

the most discouraging one to most of us. And even if we have accumulated real estate, stocks and bonds to some extent, for most of us that does not make possible a very encouraging answer. Let us ask, therefore, "what are you worth" with a fairer and more satisfactory answer, as a possibility.

### II. A Person's Worth to Himself

#### 1. *Self-Comradeship.*

That may not sound very important to some. To others it may seem to deal with selfishness. But it is a very important question. Everyone must face it. One cannot be of very much value to other people unless he is worth something to himself. Besides, personal satisfaction is possible only when one is conscious of the fact that in him is a personal worth. A man's value to society may be fairly measured by his value to himself. Besides, an individual must live with himself. A man ought to be able to live alone and not have to feel that he has escaped all that is personally valuable.

#### 2. *Personal Spiritual Values.*

Real values are of the heart. True wealth is spiritual. Milton is right when he says: "There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, and not of the hand." When you consider this undeniable truth, what are you worth to yourself? Some people are worth very little to themselves because they do not have spiritual values.

Some people are worth very little to themselves because they have failed to make real the vision of their soul. William Watson has described them in his "Fugitive Ideal."

"As some most pure and noble face,  
Seen in the thronged and hurrying street,  
Sheds o'er the world a sudded grace,  
A flying odor sweet,  
Then passing leaves the cheated sense  
Bought with a phantom excellence.

"So in our soul, the visions rise  
Of that fair life we never led;  
They flash a splendor past our eyes,  
We start, and they are fled;  
They pass and leave us with blank gaze,  
Resigned to our ignoble days."

What are you worth to yourself? That question is of primary importance. Do you have something in your being which you have lived for that is of real value? Can you face your *self* and know that there is worth inside your soul?

### III. What One is Worth to His Fellows

#### 1. *Is What You Possess Materially, Even, Benefitting Anybody?*

Dr. Frank Crane tells an interesting story which, while it is unique, is suggestively typical. An old man fainted in the Pennsylvania railroad station in New York. Those near him carried him to the booth of the Traveler's Aid. When he became conscious, he said that he was 65 years old, had no friends, and only 50 cents in the world. He wanted to go back to Serbia to die, but said that all his



money had been stolen. As he was ill, they took him to Bellevue Hospital. For twenty-six days he grew weaker and weaker. Then he finally died without revealing who he was or who were his friends. As they prepared him for the potter's field someone suggested that they search his old, soiled clothing which had been removed from him when he came to the hospital. It proved to be a gold mine. Cash, jewelry, bonds and deeds were crammed into his pockets and sewed into his clothing.

What worth was that man to himself or to society? What worth was his money to anybody? What worth is the miser's wealth to anybody? What good does it do the miser's fellowmen? Is a man worth as much as it costs society to keep him going?

2. Men Who Were Liabilities.

Most people so consider Kaiser Wilhelm. Napoleon cost the world millions of dollars. Yet he did not leave the world anything of real worth. Others have done nothing to make the world a better and a happier place in which to live.

3. Men Who Were of Positive Worth to Society.

But some there are without whom the world could not well have gotten on. Socrates, Plato, King Alfred, Lincoln — these are men who have done much for the world.

a. Agazziz.

Agazziz lived in Switzerland, on the border of a lake. He had a little brother, younger than himself. One day the two were to go and join their father at another point. The lake was covered with ice. An anxious mother watched to see that the two made a safe journey. They came to a place where there was a crack in the ice a foot wide. The mother's heart failed her. She thought: "That little fellow will try to step over. Louis will get over well enough, but the little fellow will fall in." She could not call to them; they were too far away. She could only watch. She saw Louis get down on the ice, put his feet on one side of the large crack and his hands on the other, like a bridge. Then his brother crept over him.

It is no idle story taken from the life of one of the world's greatest men. It sets forth for us the spirit which controls all people who are really worth anything to the world. They do something to benefit society. They help their fellows. They make safe the highways of life.

b. A Famous Monk.

The story of the Monk who threw himself against the brutal sports of the gladiatorial combats is enough to stir anyone. Hearing of the exhibitions in Rome, he made his way to the imperial city and colosseum. As the inhuman sport was about to begin, he leaped from tier to tier in the arena. Standing before the gladiators, who themselves stood ready with drawn swords, he cried to all the spectators in a voice which rang through all the arches: "Will you praise God with the shedding of innocent blood?" The spectacle did not cease that day, and he who tried to stop it was slain with the

swords of the gladiators. But not until he had given the death blow to the barbarism which had disgraced the Empire, the so-called Christian Empire.

"His dream became a deed and woke the world,  
For while the frantic rabble in half-amaze  
Stared at him dead, thro' all the nobler hearts  
In that vast Oval ran a shudder of shame.  
The Baths, the Forum, gabbled of his death  
And preachers linger'd o'er his dying words,  
Which would not die, but echo'd on to reach  
Honorius, till he heard them and decreed  
That Rome no more should wallow in this old lust  
Of Paganism, and make her festal hour  
Dark with the blood of man who murder'd man."

c. What We Can Do.

We can be of some such worth today to the world. If you help in some way to rid the world of war, as that hero of old helped to rid the world of gladiatorial combats. And it is interesting to note, that the two are closely akin — you will be of real worth. The world needs badly men and women of this kind.

IV. Your Worth to the Church

1. Financially.

Some people think immediately of finances. And it is in order that they should. Most of the people who think of finances probably need to do so.

2. By Practical Help.

There are those who could do much to help the Church. They could give it a chance to do something by solving its many financial problems. But many of them are liabilities rather than assets to this organization. They hinder its progress. A friend of mine tells of a Church he served in which there was one rich man who did not want anybody to do any more financially than he did for the Church. That could be a praise-worthy ambition. But in this instance because he was selfish, miserly and money-loving, the man gave very little. But he gave it so that no one would give more than he. Others could have and would have given more, but he held the situation in his own hands. The Church never amounted to anything — until the man passed on.

3. In Spiritual Strength.

What are you worth in the deeper spiritual life of the Church? When Robert Murray McChesney died, someone said: "Perhaps the heaviest blow to his brethren, his people, and the land is the loss of his intercession."

V. Your Worth to the Kingdom of God

What are you worth to the Kingdom of God on earth? What are you worth in service, making men inherit the life of God in Christ? This is the really vital question about a man's worth.

1. Here and Now.

In a recent address Bishop Hughes spoke of a deacon in a certain Congregational Church in Boston who many years ago said to himself: "I cannot speak in prayer meeting. I cannot do many other things in Christian service, but I can put two extra plates on the dinner table every Sunday and

invite two young men who are away from home to break bread with me." And that man did just that for more than thirty years. He became acquainted with a great company of young men who attended that Church. Many became Christians through his influence. When he died, he was buried at Andover, thirty miles distant. Because he was a well-known merchant a special train was chartered to convey the funeral party. One car was set aside for the young men who had become Christians through his influence. 150 of them came to honor the memory of the man who had meant so much to them in the deepest and best sense of the word.

What are you worth to the Kingdom? Is the King able to count on you? What are you worth to God? What are you worth to God in bringing in His everlasting heaven?

## 2. *Your Future Worth.*

What you are worth to the Kingdom will determine your worth at the judgment. The purpose of life after all is to so live that at the end one will leave a fortune in character. It is the kind of fortune *one can leave*, and also *take with him*.

## Conclusion

What will you be worth when the Great Accountant looks over your records? Material things will not count then, save as they have been expended for something better. If a man had money, and he is really worth something, it will be said to him: "Inasmuch as you gave it to good causes, or inasmuch as you left it to worthy institutions and needy individuals . . ."

## BOOKS AND SELF-EDUCATION

*Text:* "Bring . . . especially the parchments." 2 Tim. 4:13.

## Introduction

Every person who desires a full and complete life will want to read. Reading is a factor in the cultivation of all the capacities with which we are endowed. It is a vital and important means of personal growth.

But those who read, with the hope of the finest possible development, must think through their study before they go too far. It is well, therefore, to consider *Why*, *What*, and *When* to read.

## I. Why Read?

1. *For Mental Development.* We have to live with ourselves. It is important that we furnish the right kind of comradeship.

2. *We are Dependent on Our Own Resources.*

3. *Freedom From Narrow Living.*

a. If one stores up in his mind the rich mental treasures of the past, the intellectual heritage which has come down to him, he is indeed a free man!

b. There are times when reading gives life a new hue.

4. *Reading for Inspiration.*

Reading gives the power of knowledge. It lifts one out of mental despondency.

## II. What to Read

1. *All That is Best.*

Not simply all that is good. Nobody has time to do that. But all the best you can find time for. Discrimination is a necessity. Even the most omnivorous readers have had to use judgment about what to read.

2. *Those Books Which Help in One's Work.*

3. *The Books Which Contain Encouraging Messages.*

This was the kind of reading which first engaged the attention of Edward Bok. Most men who progress in their chosen field read the lives of others, which assure them of the possibility of achievement.

4. *Subjects Besides One's Specialty.*

Philosophy, poetry, science, history, fiction, religion — are all subjects about which every person needs to be informed.

## III. When to Read

1. *There Are Only a Few Who Have an Opportunity to Choose Their Own Time.* Most of our schedules are crowded. And yet every one must decide about the use of books.

2. *Time Must Be Forced to Serve.*

Think of Charlotte Hawkins Brown, who founded Alice Freeman Palmer Memorial Institute. She studied Greek while she rolled a baby carriage, as a servant! Think of the hours we throw away: on the street cars, on the trains, waiting for dinner, nervously waiting for someone to fill an engagement!

3. *When to Read Different Books.*

a. Read more serious and difficult books when we are fresh and receptive.

b. Read fiction and lighter literature when tired with the duties of the day.

c. Reserve periods of thinking. Reading all the time is a mistake.

## Conclusion

Reading is both a science and an art. It requires intelligence to read wisely! Books also cultivate intelligence. Their highest use is in the enrichment of our own lives and the lives of those with whom we live.

## THE EDUCATION OF LOVE

*Text:* "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." Rom. 13:10.

## Introduction

Dr. H. Wheeler Robinson in his well-known book, "The Christian Experience of the Holy Spirit," begins his chapter on The Revelation of Spirit by referring to Sir Richard Steele with these words: "Sir Richard Steele's famous compliment to Lady Elizabeth Hastings, 'To love her is a liberal education,' is more than a brilliant epigram; it states the fundamental principle of all education, which is the contact of spirit with spirit." The truth here suggested is contained in the reason President Garfield said what he did about Mark Hopkins. Said Mr. Garfield, "Mark Hop-



kings on one end of a log and a student on the other would constitute a college." Of course the President did not go quite deeply enough. There is more in education than simply a mental process. There is this: but this is not all. Education is not merely personal. It reaches down into the deep spiritual recesses of one's life, because it is the result of an appeal which draws onward in a life.

## I. WHAT EDUCATION IS

Be sure that we have learned what education means. That will help much to clear our thinking about how one may be educated.

### 1. *Acquiring Facts.*

For a long time we acted on the basis of giving knowledge, when we attempted to educate. Most people thought that the period of education was one of acquiring certain facts. We now know that this is the wrong approach. This is not the correct viewpoint. Both in secular and religious education we have discovered a more excellent way. For more than the mere possession of facts is necessary for the most successful kind of life. A developed personality is necessary if one does what he is expected to do, or can do!

### 2. *The Literal Meaning of Education.*

So it is men have gone back to the original, the literal meaning of education. Education of course comes from two Latin words: *e*, or *ex* and *duco*, the former meaning "from" and the latter "to lead." Thus our educational leaders say that the meaning and the purpose of education is to draw out of or call forth that which is within the people. To educate properly means to call out the possibilities that are within one. At its highest it means calling out the best which is within one.

## II. What the Best Is

But the Best anyone has is spiritual. Even while the mental life functions, as it always must, there is a certain spirit which colors it, impels it, gives it direction.

### 1. *Quality.*

The best in one is not mere ability. It is a quality of life. It is a willingness to do what ought to be done, and a willingness to do it with good cheer. It is in fact a certain kind of attitude.

### 2. *Character.*

But it is more. It is a certain kind of reaction to all of life's experiences. Really to be educated means that the finest and best spirit has been called out of one, so that one meets all of life with a happy and cheerful composure, with a desire to do the best that can be done, and discover the best which may be found. When one is really educated, he is constantly seeking to make the ideal real. This is just because the ideal spirit has been cultivated in the inner life. This means growth and development of character. And that is just exactly what education is!

## III. Love and Education

"But," someone asks, "how does love make possible this kind of education? Love is not always

sure to do this. Love often does just the opposite." In the back of the mind of such a person are thoughts about the lives of some people who have made a muck of love. They have seen affection become animal passion, and love frown with jealous hate, first at an enemy, and then, when frustrated, and defeated, even at the person first loved. This is terrible.

But all which seemed to be love is not love. Love is earnest, real, genuine, has promise of permanency only when it is touched with divinity. Any other experience, even though it is akin to love, is treacherous and uncertain. Only love which has been Christianized has the power of calling forth the best out of one and making the ideal within real.

## IV. How Love Educates

But this, which is genuine love, does have such a power. It can, it does do just this. Real love educates. It summons forth the best and makes real the ideal.

### 1. *Love and Standards of Living.*

When a young man falls in love with a pure girl who has not surrendered to the compromising standards of the social order, that very love lifts him, makes him live better.

### 2. *Andrew Jackson.*

Think of that unique pioneer, crude in many ways, justly and unjustly criticized for his faults, Andrew Jackson. His love affair is not all that we could wish it were. But his experience certainly made him tender, gentle, and kind to one woman, and most thoughtful of many others who were hounded by society gossipers.

About six weeks after Andrew Jackson was elected President, Rachel died. When it was seen that their fight had been won, as a result of a bad heart, from which she had suffered for several years, she collapsed. December 17, 1828, Mrs. Jackson suffered an attack of angina pectoris. When Jackson arrived from the fields, she was writhing in agony, which continued for sixty hours. From Wednesday until Friday night Jackson did not leave her bedside for ten minutes at the time.

On Friday evening Mrs. Jackson regained consciousness. She tried to speak. She *must* speak. It was about the General. He must not forget that the citizens of Nashville were giving a dinner in his honor Tuesday night. It would be fatiguing; he must get some sleep.

Monday the disease took a turn for the better. She insisted that he get some rest. At nine o'clock he retired to the next room, leaving her with a negro servant, but Jackson had barely removed his coat when she screamed. Rushing back into the room to find her head falling on the shoulder of the serving woman, he could not believe that her heart had been stilled forever. He fiercely demanded that the doctor give some restoratives. Late at night he surrendered to the bitter fact, and sat down to watch over her until morning.

### 3. *Tenderness Developed.*

But such love can reach even deeper. And it is its deeper, religious reach and power which makes love the great educator that it is. Harold Begbie writes of a man whom he calls "a bad hat." After a life of admitted and recognized sin, the man started out on the highway of righteousness. He became a member of a London church, and there fell in love with a beautiful and noble girl. To the sweetness and humanity of her nature, says Begbie, was added a profound tenderness, an almost sorrowful beauty of faith.

### 4. *Love and Children.*

The love for and from children always calls forth the best from a teachable heart. They make us tender and kind, faithful and believing. When we are about to slip, many a time they call us back. They look with faith and belief; and we know that we must live up to their faith and belief. We become better because they call the better from our hearts and make it real. That is the idea the writer is impressed with in the little poem, "Two Prayers."

"Last night my little boy confessed to me  
Some childish wrong; and kneeling at my knee,  
He prayed with tears, 'Dear God, make me a man  
Like daddy; wise and strong; I'm sure you can.'

"Then, while he slept, I knelt beside his bed,  
Confessed my sins, and prayed, with low bowed head,  
'O God, make me a child, like my child here . . .  
Pure, guileless, trusting Thee with faith sincere.'"

### 5. *Love for Christ.*

But most of all it is Christian love which is centered personally in Christ which calls forth the best and makes real the ideal. Says Wheeler Robinson: "In every man there is something of God, which Christ claims. Loyalty to that claim means new strength of character, new power to serve men, new reach of heart with God; it makes of life a fascinating adventure, with somebody caring for us all the way. If we go on, we shall win through, though we stagger under a cross, for in death as in life, we belong to God."

#### a. *How it Affects Us.*

When we really fall in love with Jesus Christ we do not have to worry about repentance, the new birth, and faith. We *do* repent of our sins. We *are* sorry because we have sinned against Christ's character, His life, His ideals. We *are* born to the better life. We believe in the reality of goodness and give ourselves to it, because here we have seen it, and fallen in love with it.

Our characters become Christian when we are in love with the Christ. His love for us and our love for Him call forth the noblest and best possible character. St. Paul fell in love with Jesus and though he had been hard and harsh in his life, he now became tender and kind. Hear him: "My beloved," "my dearly beloved," "my dear children." These are the words he now uses. Though he had been unfeeling, he developed sympathy. He

wrote: "Rejoice with those that rejoice, and weep with those that weep . . . we ought to bear the infirmities of the weak, we who are strong." Though he had not once been characterized by breath of love, he now wrote: "Knowledge puffs us; love builds up . . . now abideth faith, hope, love, but the greatest of these is love."

#### Conclusion

Divine love purifies, redeems, uplifts, saves, makes one Christian. It is the greatest educational force in the world.

## EVERYDAY SAINTS

*Text:* "To all that be in Rome, beloved of God, called to be saints . . ." Rom. 1:7.

### Introduction

Before one can appreciate what was in the mind of St. Paul when he called these people "saints" one must rid himself of many of the popular ideas in regard to sainthood. The thought of "separation" from the world has occupied our minds entirely too much.

### I. The Original Meaning of "Saint"

1. First of all, consider the kind of people to whom Paul was writing.
2. The primary meaning of the term.
  - a. Latin: *sacer*.
  - b. Greek: *hagios*.
3. The character of the *saint's* God determines the character of the *saint*.
  - a. The compliment this is for Christianity.

### II. The High and Holy Conception of "Saint" in Christianity.

1. Depends of the Kind of God Jesus revealed.
2. But an ordinary person can be redeemed by Christ.
3. Consecration for Divine use.
4. To be a Christian necessitates sainthood — as Paul knew it. It means that one is dedicated to God, the God Jesus has revealed.

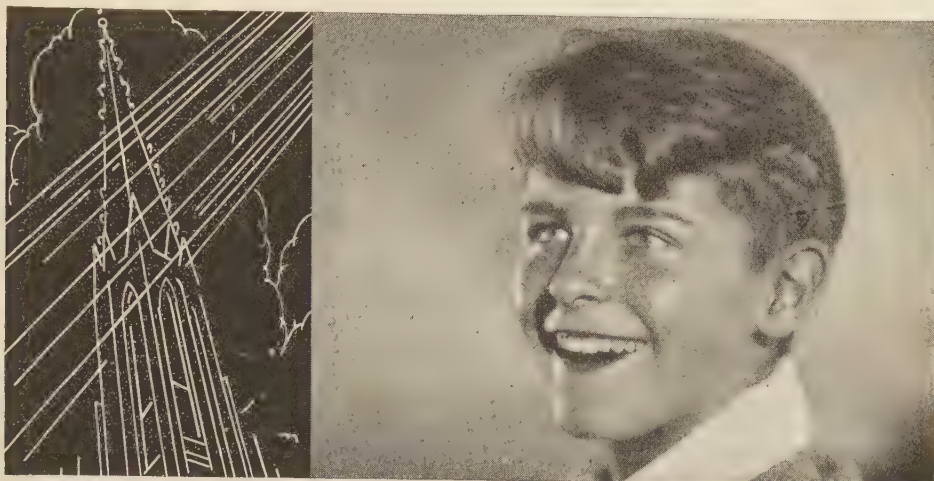
### III. Thus One Must be a Saint in the Ordinary Affairs of Life.

1. There is Paul, himself. He was a tent maker, an outcast, a jail-bird. He lived with all kinds of people. He was not an ascetic! He was a saint! He found and lived sainthood in the daily experiences which came to him.
2. This kind of character needed today.
 

We can dispense with many of those who want to separate from everything in active life today. We greatly need many who can be as a "saving" force for society. If society is ever redeemed, it will be because there are enough who bring goodness in all our daily experiences.

  - a. George Whitefield was one of these individuals.
  - b. John Wesley touched men everywhere with the redemptive spirit of Christianity.
3. Where the *everyday saint* is needed.





## Proverbs XXII. 6.

*"Train up a child in the way he should go;  
and when he is old he will not depart from it."*

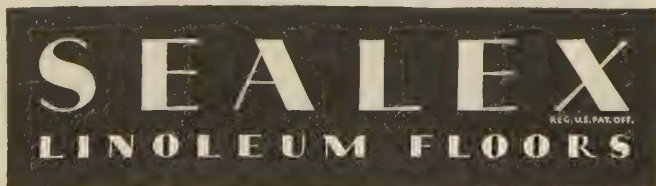
The congregations of the future are plastic clay in your hands today. Upon you depends much of their adult attitude toward religion. Are you being fair, then, if you start their church life in a gloomy, ill-equipped Sunday School room?

To modernize and "cheer up" an old Sunday School room really costs very little. Often it is merely a matter of repainting and reflooring. The latter operation is not expensive since Sealex methods and materials have been perfected. Sealex Linoleum Floors may be installed right over old shabby floors.

For Sunday School rooms, there are many cheerful ready-made patterns as well as the restrained colorings of our heavy-duty Sealex Battleship and Jaspé Linoleum. For the churches, we have created dignified patterns modeled after floors in the historic cathedrals of Europe. But with this added advantage—Sealex Floors are quiet and comfortable underfoot.

Write our Church Floors Department for further information. Ask about our Bonded Floors installation service—Sealex materials installed by authorized contractors of Bonded Floors, and backed by Guaranty Bonds.

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- a. In business.
- b. In politics.
- c. In society.
- d. In industry.
- e. In the church.

### Conclusion

Christians are needed in all of life today. The Pharisee was a separatist; he was not a Christian. Even the earliest records show us how Christian

sainthood is attained. The disciples did their work with their fellows, seeking to bring them into the Kingdom. Jesus, Himself, came to be with men. He brought sainthood to the world. If the world is ever redeemed, we must bring sainthood to it, even the kind He is able to develop in us.

"No medieval mystery, no crowned  
Dim figure, halo-ringed, uncanny bright,  
A Modern Saint! A man who treads earth's ground  
And ministers to men with all his might."  
(*The Modern Saint: Richard Burton.*)

## Methods of Church Work

### Parish and Pastoral Plans

### Music for Choir and Organ

### Church Architecture

### ALL CAME TO AN END

There was a business depression in 1857 lasting 12 months.

There was a business depression in 1869 lasting 8 months.

There was a business depression in 1873 lasting 30 months.

There was a business depression in 1884 lasting 22 months.

There was a business depression in 1887 lasting 10 months.

There was a business depression in 1893 lasting 25 months.

There was a business depression in 1903 lasting 25 months.

There was a business depression in 1907 lasting nearly 12 months.

There was a business depression in 1914 lasting 8 months.

There was a business depression in 1921-22 lasting 14 months.

All of them came to an end except this one. It will, too.—*From Chicago Daily News.*

### MUSICAL FESTIVAL

The Algona District of the Northwest Iowa Conference of the Methodist Episcopal Church is divided into six sub-districts. The Churches on each Sub-district held a Musical Festival which

was really a musical contest. There were two classes—those churches with more than 200 members were in Class A and those with less than 200 in Class B. Then all came together in a great District Musical Festival, in the respective classes. There were about 150 in each of the choruses, and about 50 in each of the orchestras, and many solos and quartets. There was a great congregation of people. Below is the program as given on the Forest City Sub-district:

#### PROGRAMME

Music Festival and Contest, Forest City Group of  
Methodist Episcopal Churches  
METHODIST EPISCOPAL CHURCH  
Forest City, Iowa

#### CLASS A ORCHESTRA

"MARCH MILITAIRE".....Forest City Orchestra

#### CLASS B CHOIRS

"TURN YE EVEN TO ME," Harker.....Buffalo Center Choir

"TURN YE EVEN TO ME," Harker.....Thompson Choir

"TURN YE EVEN TO ME," Harker.....Lake Mills Choir

"TURN YE EVEN TO ME," Harker.....Lakota Choir

#### SOLO CLASS B

"RECESSIONAL," De Koven.....Emery Stewart, Thompson

"CONFIDENCE," Morey.....Miss Dorothy Hardin, Lakota

"SUNDOWN".....Miss Wilma Gorfeld, Buffalo Center

#### QUARTETTE CLASS B

"JUST FOR TODAY".....Mixed Quartette, Lakota

Mrs. Hamquist, Dorothy Hardin, William Clemens, F. O. Johnson

#### CLASS B ORCHESTRA

"ANDANTE".....Lake Mills

"ABIDE WITH ME," Barnard.....Ledyard

#### CLASS A CHOIR

"LORD THOU HAST BEEN OUR DWELLING PLACE".....Forest City

— The Rev. M. D. Bush, Forest City, Iowa.

## That Church Lighting Problem

A. W. Kakily, Illuminating Engineer, Voigt Co.

Before considering the seriousness of any problem, and certainly before considering any solution, we must admit in our own minds that some such problem exists. Is there a Church Lighting problem? If so, is it of sufficient seriousness to warrant the attention of the minister and of the Building Committee?

In the June (1931) issue of *The Expositor* (page 910), there is an article on Church Ventilation, in which the author points out the difficulty which must be overcome by any minister in combating

the drowsy effects of poorly ventilated rooms. That is quite true, but it is equally true that in many instances he must also combat the wandering attention, eye strain, and actual physical and mental discomfort caused by improper illumination.

First of all, it is of the utmost importance that the proper atmosphere be created and maintained in the church auditorium. The interior must be attractive, comfortable, subdued, and soothing. Good lighting can do much to create



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this much desired effect. Therefore, to determine whether or not there is a real lighting problem facing any church group it is only necessary for the reader to apply the following questions to his own particular edifice:

1. Is the lighting unit of the best possible design for our requirements, both externally and internally?
2. Externally is it of the proper design to harmonize with the architectural motif of the interior?
3. Internally does it give efficient and proper light distribution resulting in the most attractive and "seeable" illumination?
4. Can the congregation of the church — meaning every member in every pew — join in the singing and reading service comfortably? That means without twisting and turning the body and holding the book at various unnatural



No. 1. A common condition in many churches. Ancient fixtures; glare; shadows and poor lighting.

angles in order to get a seeable light upon the pages?

5. Can the congregation focus its eyes — and its attention — upon the minister without being dazzled by extremely bright areas, such as bare lamps, reflections from polished surfaces, or improperly placed windows, within its normal field of view?
6. Is the interior cheery and comfortable without being garish? Is it attractive enough to make it easy to return for the next service?

Unless you can honestly answer *yes* to the above six questions then you have — among your other troubles — a lighting problem on your hands.

Believing that a number of churches are now confronted with lighting difficulties in their present buildings, or that they will shortly be encountering the necessity of making a lighting layout for new building projects, a series of four articles has been prepared on the important phases of Church Lighting. This general article is the first of the series; to be followed by simple rules for making actual lighting layouts; special lighting effects for certain areas; and finally, lighting suggestions for the supplementary areas.

\* \* \*

Churches, from a denominational point of view,

may be divided into two groups; namely, ritualistic and non-ritualistic. From a lighting standpoint these will differ usually only in the intensity of the lighting, and the areas or sections which must be made to stand out brighter and thus be conveyed to the congregation as being the important centers of interest. However, when illumination is con-



No. 2. Notice the difference. Lighting units which harmonize. Little glare and few shadows. Pleasing illumination.

sidered, churches are also divided into a number of other classes, having to do mainly with the type of building and the style of architecture. There is, for example, the "period" type of structure such as the rather frequent Gothic. Then there is the type of rather "ordinary" interior having a flat roof and plane surface ceiling; also we may have an interior constructed in the Classic style with wide areas and large domes. All of these require different styles of lighting and different types of fixtures.

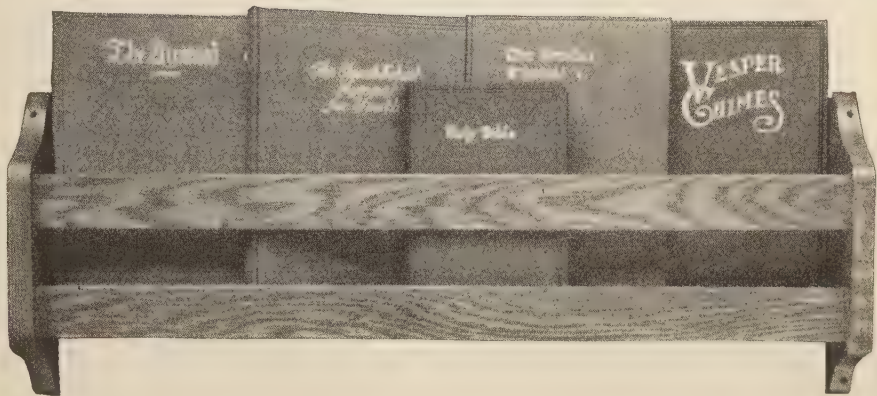
One item of prime importance is that the lighting unit, or luminaire, be pleasing in appearance. In other words, the proper exterior must be chosen. It must harmonize with the decorative scheme and must be architecturally correct. Also the luminaire must not intrude itself upon the consciousness of any member of the congregation to the detriment of ability to concentrate upon the service. The best lighting is that which is accomplished naturally and unobtrusively. Luminaires must be chosen which add to the dignity and engaging appearance of the entire interior.

However, choosing the exterior is only one step in the selection of the proper type unit. As we are frequently cautioned — do not look upon the exterior only. Luminaires are invested in for one purpose only — that is to provide light. Proper lighting means the efficient distribution of illumination over the reading areas with a minimum of direct and reflected glare and an absence of harsh shadows.

From this we learn that the interior of the lighting unit must be so designed and equipped that the proper amount of light will be distributed downward over the congregation while the surfaces of the unit (if of the luminous type) will be lighted to the proper soft luminosity. The dis-



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tribution of light should correspond with the style of church to be lighted. In a Gothic church, for example, the architect depends considerably upon the shadowy upper portion for his illusion of height. It would, therefore, be highly undesirable to direct any considerable amount of light upon the upper structure.

The spacing and the mounting of the units likewise has a very definite effect upon the required downward distribution from the luminaire. Fur-

thermore, this distributed light must be so diffused that there will be no harsh shadows or specular reflections from organ pipes, polished woodwork and similar articles.

Actual technical information regarding spacing of outlets, mounting of units, proper wattage and problems of a like nature will be given in the next article of this series. It is hoped that this will be of value both to church officials and to Building Committees.

## Family Night

At First Methodist Church, Smithville, Texas.

The Rev. C. R. Brewster, Smithville, Texas, sends the following program to *Expositor* readers. He says: "We have worked on it for several years, and it was a great success. I can furnish you with all the parts if you would care to have them. (Most of them have appeared in *The Expositor*.)"

Rev. Brewster did an excellent piece of work on the program, and he will appreciate your comment and suggestions on the program. The program required 1½ hours with the Roll Call by Families, and awarding of Tokens. Two appropriate pictures were awarded, one to the couple who had been married the longest, and one to the largest family present.

Rev. Brewster says: "We attempted to build the *Ideal Home* right there before their eyes. As the characters were introduced they were seated on the platform which had been arranged as a living room in a home, and we closed the service with the actual Family Altar.

### Program

Subject: Mother and the Home.

Theme: Building an Ideal Home.

*Prelude — Invocation*

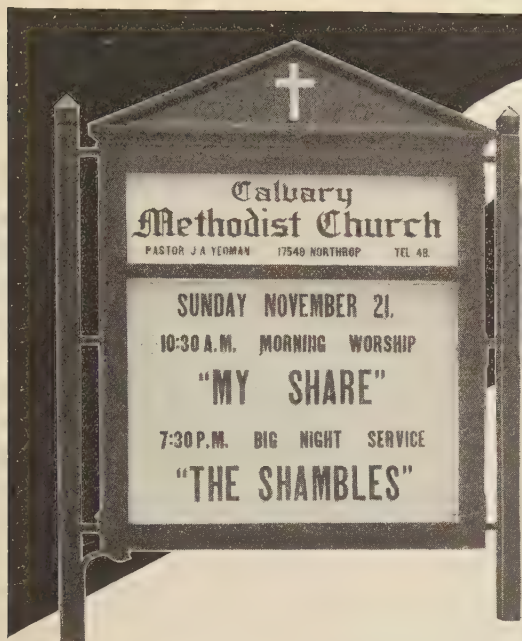
1. Song: "Home, Sweet Home," by Choir and Congregation.
2. "The Essentials of an Ideal Home," read by the Pastor.
3. Reading: "It Takes a Heap of Living in a House to Make it Home," Guest.  
By Mrs. C. Carter, accompanied by Mrs. Walker.
4. The "Spirit" or "Atmosphere" of the Home.
  - (1) Reading: "The House by the Side of the Road," Sam Walter Foss.  
By Miss Mildred Turner.
  - (2) Reading: "The House Made Ugly," Edgar A. Guest.  
By Douglas Brewster.
  - (3) Song: "I saw a Wayworn Traveler," No. 142, Cokesbury Hymnal.
5. "Some Rules for a Happy Home," a talk by Mr. R. B. Alexander.
6. Song: "Open Mine Eyes That I May See," No. 261, Cokesbury Hymnal.

*Roll Call — Tokens Awarded — Offertory.*

7. What Constitutes a Home (Who or What Make a Home Ideal?)

- (1) Introduction of the Parents (Mr. and Mrs. C. E. Ragsdale).
- (2) Eulogy to Mother, by Harry Philip Whitworth.
- (3) Admonition: "Take Time to be a Father," read by Pastor.
- (4) Reading: "What Sort of a Father Are You?" by Billie Turney.
- (5) Response by the Father: "I Have a Boy," Mr. C. E. Ragsdale.
- (6) Solo: "The Old Refrain," by Mrs. R. K. Harris.
- (7) Introduction of the "Baby" and other Children.
- (8) Selected Poem, by the Mother, Mrs. C. E. Ragsdale.
- (9) Reading: "My Mother — She's so Good to Me," by Billie Schott.
- (10) Reading: "Nobody Knows But Mother," by Elaine Hosea.
- (11) Reading: "The Boy Who Helped His Mother," by Fulton Horn.
8. Story told by the Boy away at College, Paul Ragsdale.
9. Song: "My Mother's Bible," by the Choir.
10. Introduction of the Grandparents (Mr. and Mrs. H. C. Hainey).
  - (1) An Ode to Our Forefathers, by Miss Maxine Broughton.
  - (2) Song: "Faith of Our Fathers," No. 47, Cokesbury Hymnal.
11. *Our Consideration of Others.*
  - (1) Reading: "Somebody's Mother," by Miss Lois Watson.
12. *"Family Religion, the Church and the Family Altar.*
  - (1) Ten Reasons for a Family Altar in Every Christian Home, by Pastor.
  - (2) Song: "One Sweetly Solemn Thought," by the Choir.
  - (3) Reading: "A Prayer for the Home," Edgar A. Guest.  
By Miss Aileen Hill.
  - (4) *The Family Altar Service:*
    - (a) Song by the Family: "Jesus Lover of My Soul" (Choir accompanying).





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- (b) Scripture Reading by the Father,  
Mr. C. E. Ragsdale.
- (c) Prayer for the Home, by Grand-  
father, Mr. H. C. Hainey (Family  
kneeling).

- (5) Song: "The Church in the Wild-  
Wood," by Choir and Congregation.

#### *Benediction.*

We shall be glad to pass on your suggestions, or your programs with additions, if you work out a special program on this plan.

## ***Dedicating a Church Organ***

*The following program was published in the American Organist, signed T.S.B., and is reproduced here, by special permission, for three reasons:*

1. The excellence of the Program of dedication.
2. The reference to the work of Dr. Guthrie of St. Marks. (It seems incredible, but there are many ministers who believe all utterances from the minister must be original with the individual speaker, overlooking the fact that the congregation suffers as a result of such an attitude. Originality is a very rare quality, and many of us allow the congregation to dwindle and die before we realize that "giving voice to inspiring thoughts of others" is an invaluable practice.)
3. The indirect reference to need for cooperation between Preacher and Organist, as presented from an Organist's point of view.

\* \* \*

In studying the dozens of dedication programs that have come to the Editorial Office of The American Organist many excellent ideas were discovered, all of which properly put together in logical sequence helped to formulate the Service presented here. One feature that made itself apparent was the almost universal lack of attention to the subject at hand; while the organist did his part nobly and in some cases at least presented adequate programs of organ music, interspersed with a few choral numbers occasionally dealing with music, the ministers all too frequently wandered from the main theme of the occasion and talked about something else, accompanying their talks with Scriptural readings having nothing to do with church organs or church music. Presumably we have all played dozens of times in special services that claimed to center on some certain theme, but that in reality wandered literally all over the realm of religion, covering everything in general and nothing in particular.

In order to devise, if possible, and secure the acceptance of an organ dedication service that would deal with the organ exclusively, upon the occasion of the dedication of a magnificent 4-115-4531 Austin Organ secured by Mr. J. Warren Stokes for the Second Presbyterian Church of New York City, two and one-half days were spent in perusing programs and compiling data. The result was the program presented here. The enthusiastic chorus of praise that greeted it, swept all the criticism of the one or two who wanted the organ-dedication service to scatter itself on general themes and deteriorate into a nondescript musicale with sermon.

In putting over a service like this, the first task

of course is to persuade the minister to accept it. In telling a minister what to preach about, how long he may preach, what his Scripture readings may be and must not be, what his Invocation should be, the average organist will have an easy task only in such cases where cooperation between minister and organist is a matter of friendly conference every week of the church year. Here the minister and organist alike are fully acquainted with the necessity for team-work, if a service worth presentation is to result. In the more difficult case where a minister's only attitude is that of giving orders, an organist will have to use all the diplomacy at his command to arouse genuine interest in the novelty of a program that of very necessity must be novel.

In my own case, I secured most of the program, but lost out completely (because of certain politics) on the idea of having the chairman of the organ-purchase committee formally present the keys and make a brief address, nor could I stop the Invocation with the appropriate Scriptural passages suggested; the address, though it began with the brief history of the organ, ended afield and did not give even the important facts about the organ being then dedicated to the service of humanity. The minister was a good sport and did splendidly.

Shelley's ancient anthem, "Hark, My Soul," was originally planned for the service because its text dealt with the beautiful effects of appealing music on the soul; it was abandoned because the organ in particular, not music in general, was the theme. Goldsworthy's "Te Deum" opened the service for the sake of giving praise to God for the blessings of life, one of which was soon to reveal itself in the glorious new organ. The Daniels "Exultate" frankly deals with music as a vehicle of worship and was the most appropriate anthem that could be found for the purpose.

To the Rev. Dr. William Norman Guthrie, of St. Mark's, New York City, goes the credit for the idea of reading the verse and prose tribute of Balzac, Audsley, and Smith. Dr. Guthrie is pointing the pulpit to the invaluable practice of giving voice to the inspiring thoughts and words of others instead of persistently trying to supply, each minister for himself, all the beautiful and vital thoughts the congregation is to be permitted to hear from the pulpit. What if an organist were to so limit his audiences that he would play for them nothing that he himself had not written nor improvised.

The actual words of dedication, as expressed in the responsive sentences now familiar to all were






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used; nothing better could be found. The Doxology was placed at the climax of the service instead of at the beginning, with the intention of being an expression of the congregation's gratitude for the organ and — which is ever more important — for all the blessings with which mankind is daily surrounded. The stunt postlude was used to incite personal interest in the new organ — and it worked. The console was completely surrounded by members of the congregation who wanted to see how such a thing could be done. By judicious, and sometimes liberal abbreviation, especially in the much too lengthy Elger, the program was kept down to 80 minutes.

Because of the unusual size and richness of the new organ, the latter part of the program, consisting exclusively of organ music, was easily made so colorful and varied that it maintained keenest interest in spite of the handicap of its position as the most dangerous portion of the program. There was the briefest possible pause of a few seconds between the organ numbers themselves, and no pause whatever between the numbers in the first part of the program. Lost time is as deadly in a church service as in a ball game or at the opera; minister and organist each knew precisely what was to be done, and there was no "time out" for anything. An unusually liberal supply of full-organ combination pistons permitted the organist to have a piston set for the precise registration desired at the beginning of each number, hence no more time was required for the preparation of registration at the beginning of a piece than during the course of its performance.

It is interesting to note, in view of the fact that there were no organs when the Scriptures were written, it is difficult to find Scriptural references when we are dedicating church organs.

### Service of Dedication

#### The Organ's Call to Worship

*Lift Up Your Heads Oh Ye Gates*  
Alexander Guilmant

#### Presentation of the Key to the Organ Organ and Choir

*We Praise Thee, O God* ..... Goldsworthy

#### Invocation

#### Organ and Congregation

*All Praise to Thee*, Hymn No. 18,  
stanzas 1, 2, 6 ..... Thomas Tallis (1560)

### Scriptural References to Instruments of Music

#### The Organ

*In Prose* ..... by Honore de Balzac

*In Verse* ..... by George Ashdown Audsley

#### Minister and Congregation

*Dedication of Organ*

Congregation joining the Choir in response

#### Dedicatory Prayer

#### Offering

*Exultate Deo* ..... Mabel W. Daniels

#### Address

#### Organ and Congregation

*Lord of the Worlds Above*, Hymn No. 62,

stanzas 1 and 2 ..... John Darwell (1770)

#### Oh Wondrous Power

A Poem by Frances Harris Smith

#### The Organ

*In the Dance* (Psalm 149:3), *Morceau de*

*Concert* ..... Alfred Hollins

*In Praise* (Psalm 150:3, 4) *Christ the*

*Triumphant* ..... Pietro Yon

*In Joy* (Isaiah 30:29), *Caprice* ..... Ralph Kinder

*In the Cycle of Human Emotions:*

*Contentment, Cradle Song* ..... Edward Kreiser

*Love, Liebestraum* ..... Franz Liszt

*Humor, Funeral March of a Tin Soldier*

Gordon Balch Nevir

*Happiness, Spring Song* ..... Will C. Macfarlane

*Triumph, Pomp and Circumstance*

Edward Elgar

#### The Organ and Congregation in Praise

*Praise God From Whom All Blessings Flow*

#### Benediction

#### Postlude

*Etude for Pedals Alone*, Eugene de Bricqueville

(Played by the feet alone on the Pedal Clavier)

#### Musical Selections for Dedication of Organ

*Paeon* ..... Matthews

*Andante* ..... Stamitz

*In the Church* ..... Novak

*Abendlied* ..... Schumann

*Minuetto* ..... Haydn

*Elizabeth's Prayer* ..... Wagner

*Evening Star Song* ..... Wagner

*Pilgrims Chorus* ..... Wagner

(Dedicatory Address and Prayer)

*To the Rising Sun* ..... Torjussen

*Wind in the Grass* ..... Gau

*Squirrel* ..... Weaves

*Melody* ..... Dawes

*Berceuse* ..... Dickinson

*Toccata* ..... d'Evr

### TEEN AGE TALKS

The opening of schools, Sunday schools, and church programs brings the urgent need of "telling addresses" that you are assured will contain some worthwhile point for the inquiring young mind. In the book, "Teen Age Talks," by M. G. Gosselink, pastor of Talmage Memorial Reformed Church, Philadelphia, you will find talks for special occasions in the year. There are 52 addresses, arranged according to special days in each month of the year. For September, you will find:

Labor Day: *Measures.*

Education Day: *The Right Start*  
*Fingerprints*  
*Clocks*

For October:

Rally Day: *Forward March*

Columbus Day: *Pioneers*

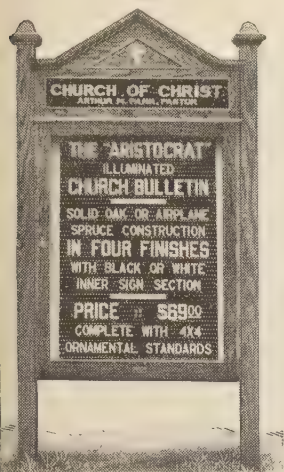
Decision Day: *Foundations*

Citizenship Day: *Modern Minute Men*

Hallowe'en: *Ghosts*



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## Rally Day

A Sermon by the Rev. C. W. Watch, Asst. Pastor, Danforth Avenue United Church, Toronto, Canada.

(This sermon is published here because of its merit, and so that readers of *The Expositor* may know the type of Young People's Sermons that will be found in the 1932 Annual. Dr. Watch, who has had a most remarkable pastoral experience in the Toronto Church for many years, has written a series of sermons for the Annual to be distributed this fall.—*Editor's Note.*)

Theme: *Blowing the Trumpet.*

Text: Joel 2:15-16. "Blow the trumpet in Zion . . . Call a solemn assembly . . . Gather the children."

By careful reading the text can be found in the two verses chosen as a beginning. Blowing a trumpet is interesting, favored by boys, and girls also delight in the music. Calling a solemn assembly is the work of church leaders, and the gathering of children is a pleasant task to those who love them.

Trumpets in the long ago were used in summoning people and commanding attention. Just as they are used today in heralding kings and welcoming victors. Moses used them at Sinai, and he was commanded to have two made for the calling of the people to assemble. They were used at the offering of sacrifices, and in religious services. It was Rams Horns they blew at the fall of the walls of Jericho. The trumpet was sounded in the praises of the temple, and Nehemiah called his men to the defence of their work by the trumpet.

Trumpets as in Judah, foot messengers as in Greece, horsemen as in Europe, bonfires on the hills, as when England was aroused at the coming of the Spanish Armada. Later still by bells, town bells, warning of fires, town criers telling of needs and perils. School bells calling to school, church bells calling to church, and telling the stories of weddings and deaths, some method of call and challenge has always been with men.

This is Rally Day in our Sunday schools and Churches. The day after the holidays, when in many lands, in hosts of churches, Christian people assemble, gladly bringing their children with them.

It may not be a trumpet calling, it may not even be a bell, but a call has gone out in many places, and to all churches that we come together in our usual places of worship, for praise and thanksgiving, for fellowship and service, and in our gatherings today, we sing our songs, offer our prayers, and pledge ourselves, that through the coming year we, — boys and girls, men and women — will crowd our schools and church for better study, and better living.

I wonder if we have been listening earnestly for the call of this glad day. We usually hear what we want to hear. Two men were walking together, and one was a lover of nature, the other was rapt up in business. One asked the other if he could hear the cricket, the other laughed, "Who," said he, "could hear a cricket amid the din of the city?" They went on their way, the one man saying nothing. Presently he let a coin drop on the street, immediately the business man put his hand in his pocket, and the other men around did the

same, to see if they had lost any money. We usually hear what we want to hear.

This day reminds us that we are not to forget to meet together in the Christian Church. It is a day for us all. The boys and girls must be with us. Why not our grandparents? If they are aged and feeble, go to them and you will receive their blessing and promise, and then they can be counted in the Home Department. Why not the babes also? If they would rather sleep than sing, or coo than listen, ask their parents to enroll them, and they can be counted with the cradle roll. It is really everybody's day if we only know it.

Rally Day is a great day for recruiting. It am glad that so many of our boys and girls know nothing of the recruiting days of the late war.

I hope they will never have to recruit for any war where men fight men. In those days of recruiting, bands were played, flags were flown, covenants were made, oaths were taken. A challenge went to all who could serve. Bands, and flags, and covenants are all right. We love them. It is ours to use them for the noblest ends. We are recruiting today for Christ and His church. We are pledging our recruits for the Army of God, and in the best service of our country. Boys and girls may even prove the best of our recruiting officers. We are asking our companions to attend God's house, study His word, and learn with us the Jesus way of living. We challenge all, especially our friends, to come with us. We say to them all "Come thou with us and we will do thee good." We are inviting them to a splendid companionship, and to a loyal and royal service. We can say to all who come that after discipline and training they may wear the king's uniform — A pure speech, a true life, a heart of love, and a good service — that is the King's uniform — You may some day read a book by Thomas Carlyle in which he speaks of clothes, and you at once think of the clothes you wear, the garments that keep you warm and well appearing. The writer is rather writing of the clothing and adorning of the mind. When speaking of the King's uniform we are thinking of the robe of character given us by Christ.

This is indeed a great day. There are days in our country's life, days when the blood runs more freely in our veins. It matters not in what land we live, or what flag we love. It is ours to pledge our loyalty to our country. They are miserable souls, useless boys, helpless girls, who love not their country. In our Rally gatherings today, ours is a true love of all the good things of freedom and protection, of friendship and opportunity, which our good land gives us.

This is a great day of privilege, when millions upon millions of boys and girls, men and women, in many places are rallied and challenged to come together as the Trumpet of God is blown, and the Bells ring, and the Organs play, and the Chorists sing — and we join with them — in the great chorus of loyalty to God's Word, Good Will to all men, and above all Glory to God.



# Churches Raising Funds—Now!

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Our unique program of spiritual preparation, covering several weeks, has helped to lift more than 1000 churches to higher levels: as to attendance at services and church schools, as to faith and faithfulness, as to stewardship vision, as to sacrificial loyalty.

## A Notable Tribute

The Home Missions Council, in which are affiliated 27 religious bodies, paid a notable tribute to our Bureau in July: establishing it and commending it to all Protestant churches, as the

**Church Building Campaigns Bureau  
of the Home Missions Council of the  
U. S. and Canada**

We rejoice in this official recognition as the agency best fitted to render a satisfactory nation-wide service on a cost basis, to all Protestant congregations facing important financial problems.

## Funds Raised in 1931

In six months, ending with June, 1931, 66 churches completed financial campaigns with our help.

## 15 Victories in May, 1931

(Names and addresses on request.)

Pa., Chestnut Hill.....	\$130,000
Pa., Bala-Cynwyd.....	75,000
Texas, Houston.....	52,885
Pa., Wilkes Barre.....	41,226
Wis., Milwaukee.....	40,000
Texas, Austin.....	37,000
Pa., Hazleton.....	32,000
Calif., Los Angeles.....	31,300
N. J., Camden.....	29,000
Wis., Green Bay.....	27,000
N. J., Dunellen.....	18,300
Ill., Chicago.....	17,000
Texas, Houston.....	10,326
N. Y., Flushing.....	15,560
N. Y., Babylon.....	16,500

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Add name and address on margin (details can be added in a letter).

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ALBERT F. McGARRAH, D.D., *General Director*

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Philadelphia, Pennsylvania



## The Good Samaritan

The Rev. R. J. Cornish, Berean Baptist Church, Reading Pa.

This Sunday school exercise is the result of several weeks' work with a mixed class of various ages, during vacation when Sunday school teachers were few and lessons impracticable.

### THE GOOD SAMARITAN

SCENE: Road between Jericho and Jerusalem.

Bowlders on each side of road.

CHARACTERS: Traveler, Three Robbers, Priest, Levite and Samaritan.

ENTER ROBBERS.

1st Robber: "This will be a good place to wait for the travelers. They usually come by here in either small groups or alone."

2nd Robber: "This road is good for our business as some of the richest people in this district come this way and the road is so narrow and so steep that we can rob and quickly get away to hide."

3rd Robber: "Hark, I think I hear someone coming along the road."

(Far-off voice humming.)

1st Robber: "We had better get behind these rocks and keep quiet. Someone is coming."

ENTER TRAVELER, humming as he plods along the path.

Robbers pounce on traveler so that traveler is hidden from view while robbers smear paint and charcoal on the traveler. Traveler moans, robbers mumble to each other. Then robbers run off, leaving traveler who lies quietly.

ENTER A PRIEST.

Priest: "This looks like a robbery. I had better get far enough away that I will not be polluted, as I am on my way to the temple and to touch or come in contact with blood would pollute me so that I would be unable to take my part in the service. Priests must be very careful of themselves."

Draws garments closer to him and crawls closely to rocks, as he leaves.

ENTER A LEVITE.

Levite: "What's this? I must come closer so that I can see what the trouble is." Draws nearer and looks on traveler. "Well, I could help him if I

were not on my way to the temple, but if I don't hurry I will be late. He may be dead, anyway, and, if he was, then I would not dare touch him or I could not perform my temple duties. We, Levites, must keep our hands clean of blood or we will have to spend our time purifying ourselves instead of doing our service in the temple. There will be someone along, perhaps, who will take care of him."

Hurries off.

ENTER SAMARITAN, scolding donkey who has wandered off the path and is supposedly behind the rocks.

Samaritan: "Come long, beast, you are getting along too easily. Don't you know I am supposed to be riding you? You think you worked hard early this morning and now you can browse around the rocks, but, if you are not careful, you will find yourself at the bottom of the ravine."

Samaritan sees wounded man and comes to him.

Samaritan: "A man has been hurt. It looks as if some robbers have killed him." Kneels beside man and feels pulse and listens to heart-beat. "He is not dead, though, I suppose it is up to me to take care of him as I am the first to see him. Come here, beast, until I get the oil and wine so I can take care of this poor fellow." Goes behind a rock and comes back with two bottles and bandages. Bathes man's head and bandages it while he says, "Now I must get you on the back of my lazy beast and take you to the nearest inn. I am well-known in these parts, and the inn-keeper will do any favor I ask of him. I will ask him to take care of you until you are well and I will give him what money I have with the promise of more when I come back again. All you have to do is stay at the inn and get better as quickly as you can." Helps wounded man back of rock and so off state.

CLOSE WITH SINGING OF DUET—"Let Me Help Someone Today"—Magnificat No. 142.

### "MY YOKE IS EASY"

I am sending this sermon outline, and black-board sketch so that you might use it to help others if you think it worthwhile. I find *The Expositor* my most dependable help and I seldom go through a copy without finding seed, bones, or meat for a new sermon. This idea for a sermon came to me from your editorial, "My Yoke is Easy" in a recent issue of *The Expositor*.

Very often I find three or four or more sermons that carry a part that I need to help us, and I find that by re-arranging and compiling bits here and there, which *The Expositor* carries, I can make a helpful sermon. Thus I am very glad that you

continued to send it after my subscription expired, until I could rake up enough to pay. I hope it will not be necessary to keep you waiting again.

If this chart and its little message is found worthy of a place in *The Expositor*, I shall be glad.—The Rev. W. T. Knight, M.E. Church, South, Rich Hill, Mo.

\* \* \*

### U WEAR A YOKE! WHOSE?

	Christ Says:	
"No man can	"My Yoke is	"Take My Yoke
Serve Two	Easy, My	Upon You and
Masters"	Burden Light"	Learn of Me"
"Choose you this day whom ye will serve"		



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